THE
BRITISH CRITIC,
For APRIL, 1802.

Quel beſoin ſi preſſant avez vous de rimer ?
Et qui, diantre, vous pouſſe à vous faire imprimer? MOLIERE.

If you muſt write, in ſpite of ev'ry hint,
Yet what the deuce poſſeſſes you to print ?

ART. I. *Some Account of the Cathedral Church of Durham. Illuſtrative of the Plans, Elevations, and Sections of that Building. Publiſhed by the Order, and at the Expence, of the Society of Antiquaries of London.* Folio. 5l. 5s. White, Robſon, &c. 1801.

WE have here the third in the ſeries of deſcriptions and repreſentations of our Cathedrals, undertaken by the Society of Antiquaries. Exeter and Bath preceded it, and were duly noticed by us ſoon after their appearance*. The hiſtorical account contained in the preſent work is very ſhort; and the reader is referred, for a more exact detail, to a book publiſhed by Davies in the laſt century, and lately reprinted at Durham; and to Hutchinſon's Hiſtory of the County, which, ſays the writer, "have ſo completely exhauſted the ſubject, that little, if any thing, could be done beyond tranſcribing from theſe two books." It is contended by the author of the Introduction here prefixed, that the ſtyle of architecture

* For *Exeter*, ſee Brit. Crit. vol. xi. p. 465. *Bath*, vol. xv. p. 44.

uſually called Gothic was invented in this country; and ought therefore to be called the ENGLISH ſtyle.

" It is certain," he ſays, " that it was here brought to its higheſt ſtate of perfection; and the teſtimony of other countries, whoſe national traditions aſcribe their moſt beautiful churches to Engliſh artiſts, adds great weight to the aſſertion, and peculiar propriety to the term ENGLISH, now propoſed to be ſubſtituted to the word GOTHIC."

If this point can be ſufficiently eſtabliſhed, it is very certain that " no Engliſh antiquary will be offended at this ſubſtitution of an accurate and honourable name, in the place of one which is both contemptuous and inappropriate." We are not diſpoſed to controvert this aſſertion; nor ought we, perhaps, as *Britiſh* Critics, to oppoſe an opinion ſo honourable to our country, though we know not at preſent how far it may admit of proof. Durham, the learned antiquary ſays, is given as a ſpecimen, the moſt magnificent, as well as the moſt perfect, now remaining, of the maſſive but auguſt ſtyle of architecture adopted by the Norman conquerors of this iſland; which differs very little from the Saxon, except in the magnitude and expence of the buildings. A ſynoptical table of the ſeveral periods, to which the various ſteps in the progreſs of the building may with probability be aſcribed, concludes the hiſtorical account, which occupies leſs than four pages. According to this table, the Cathedral was begun in 1093 (in the reign of William II.) by William de St. Carilepho, biſhop of the dioceſe. The walls were completed by Ranulph Flambard, another biſhop, in 1099. The building of the chapter-houſe is placed in 1133, and aſcribed to the Biſhop Galfrid Rufus. Several other biſhops and priors were benefactors in other parts of the ſtructure, the laſt of whom here enumerated is Thomas Caſtell, prior, who reſtored the north window, about 1494.

The plates are eleven in number, conſiſting of plans, elevations, ſections, and ſpecimens of the architecture and ornaments of the Cathedral, finely engraved by Baſire, from the deſigns of Mr. John Carter, architect; who has annexed ample deſcriptions of their contents. Plate I. ſerving as a frontiſpiece, is a View of the Altar of our Lady of Pity, in the weſtern chapel, here ſtyled the Galilee. Plate II. exhibits the general ground Plan of the Cathedral, and the adjoining buildings. Plate III. the geometrical Elevation of the Weſt Front of the Cathedral. Plate IV. Geometrical Elevation of the North Side of the Church. Plate V. Geometrical Section of the Church, from Eaſt to Weſt, ſhowing the inner Part of the South Side. Plate VI. and VII. Elevations on a larger Scale, of particular Parts of the internal Structure. Plate VIII.

Elevation, on a large Scale, of the Epiſcopal Throne, covering the Monument of Biſhop Hatfield, to which the lower Part of it forms a Canopy. Plate IX. Elevation of the Eaſtern Front of the Screen to the High Altar. Plate X. Elevation of two curiouſly ornamented Door-Ways, with Plans of them. Plate XI. Particular Parts and Ornaments, on a very enlarged Scale. We have ſtill to regret the want of a perſpective view of the whole building, to the completion of this magnificent deſign; probably occaſioned by the neceſſity it would induce of employing a ſeparate artiſt to make the drawing for this purpoſe. The Cathedral of Durham, from its ſingularly grand ſituation and appearance, deſerves more eſpecially to have this juſtice done it; without which, we will venture to ſay, that very few members of the Society of Antiquaries, who have not been on the ſpot, will have the ſmalleſt notion of the magnificence of the building exhibited in theſe plates. A geometrical elevation has directly a contrary effect; for, by bringing parts apparently together, which are in reality ſeparated, perhaps, by half the length of the Cathedral, it gives an appearance which impedes, inſtead of aſſiſting, the right conception of the ſtructure.

In the detailed account of the plates, we ſee nothing that deſerves particular remark, except the following account of a cuſtom, which we do not recollect to have ſeen deſcribed in any other place.

"It appears that, before the altar, was anciently ſet up, on Maundy Thurſday, till the Wedneſday after Aſcenſion-Day, a moſt magnificent ornament, called *the Paſchal*; its baſe filled the whole breadth of this part of the choir, while its height extended to the groins; it ſupported ſeven large candleſticks; the candle in the centre candleſtick was lighted, by a curious contrivance, from the roof; the whole worked in metal, and adorned with ſtatues, gilding, and painting. In the ſpace between the firſt and ſecond arch are ſome pointed arch compartments; againſt a correſponding ſpace, on the oppoſite ſide, was placed a ſepulchre, where, on Good Friday, was laid a large golden crucifix, 'till Eaſter-day." P. 9.

A remarkable peculiarity, obſervable in this Cathedral, is the Chapel of the Nine Altars, "equally uncommon in its form, and beautiful in its architecture." It ſtands beyond the great altar, at the eaſtern extremity of the church, and, extending to the north and ſouth beyond the breadth of the body of the church, forms a kind of ſecond and ſmaller tranſept. It terminates, at the eaſtern end, in nine diviſions, each of which contained the altar of a Saint, or pair of Saints, for moſt of them were jointly celebrated, as St. Peter and St. Paul, &c. in the Calendar. The altars ſtood in the following

order, beginning from the northern end. 1. St. Michael the Archangel. 2. St. Aidamus and St. Helene. 3. St. Peter and St. Paul. 4. St. Martin and St. Edmund. 5. St. Cuthbert and St. Bede. 6. St. Oſwald and St. Lawrence. 7. St. Thomas à Becket and St. Catherine. 8. St. John Baptiſt and St. Margaret. 9. St. Andrew and St. Mary Magdalene. Why ſeveral of theſe perſonages were ſo coupled it is now unavailing to enquire: that any of them ſhould have been allowed altars, and the kind of worſhip implied by ſuch a dedication, is a lamentable proof and monument of ancient ſuperſtition. In the centre window of this chapel "were nine creſſets or lamps, whoſe light was ſo great as to make every part of the church viſible the whole of the night," while they were kept burning. The progreſs of this noble work will be earneſtly expected by every admirer of ancient architecture.

ART. II. *A General Account of all the Rivers of Note in Great Britain, with their ſeveral Courſes, their peculiar Characters, the Countries through which they flow, and the entire Sea-Coaſt of our Iſland, concluding with a minute Deſcription of the Thames, and its various auxiliary Streams. By Henry Skrine, Eſq. L. L. B. of Warley in Somerſetſhire, Author of Three ſucceſſive Tours in the North of England and Scotland, in* 1795; *and Two ſucceſſive Tours in South and North Wales, in* 1799. 8vo. 10s. 6d. Elmſly. 1801.

MR. SKRINE, and his literary labours, have been mentioned, with the reſpect which they deſerve, in two preceding volumes of the Britiſh Critic. The preſent elegant and uſeful work appears naturally to ariſe out of the ſyſtem which the author has progreſſively purſued. He has dedicated a certain portion of every year to the inveſtigation of the various ſcenes of his country, and has from time to time communicated his obſervations to the public. This may therefore be conſidered as the reſult of his entire view of Great Britain; and exhibits a work, in many reſpects novel, and in every point of view both intereſting and uſeful.

Mr. Skrine commences his obſervations in Eſſex, from the mouth of the Thames; he aſcends northward to the extremity of Scotland, and deſcends by the weſtern coaſt of North Britain. He then follows the weſtern coaſts of England and Wales, as far as the Land's End in Cornwall, and finally compaſſes the ſouthern and eaſtern coaſts to the junction of the Medway and the Thames.

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The work is divided into eighteen chapters, the firſt of which is a general introduction, explaining the motives of the author's undertaking, and the nature of his plan. He then purſues the path which has been pointed out in the preceding paragraph, and appropriates the three concluding chapters to the deſcription of the Thames, and its auxiliary ſtreams.

The two ſhort extracts which we have ſelected are due to the author, as they will ſhow his accuracy, perſpicuity, and diligence.

" The Tees riſes in thoſe vaſt moors which ſeparate Yorkſhire from Durham, Cumberland, Weſtmoreland, and Northumberland. Its courſe is at firſt rather inclined to the ſouth-eaſt; but beneath Darlington it turns abruptly to the north-eaſt, and falls into the ſea below Stockton in Durham, which may be called its port.

" The mountains from which the Tees derives its origin, are gigantic, and Tees-dale preſents a long winding ſtrip of fertility, ſurrounded by ſome of the wildeſt diſtricts of the kingdom. This extraordinary valley is more than thirty miles in length, well ſprinkled with villages, with the little town of Middleton near its centre, and Barnard Caſtle at its eaſtern extremity. The river itſelf aſſimilates throughout with its external attendants of rocks, moors, and mountains, being broad, ſhallow, and rapid, frequently ravaging the valley with its inundations, and precipitating itſelf in vaſt cataracts. It is here croſſed by an extraordinary foot bridge ſuſpended by iron chains; after which, buried within deep rocks, and ſteep wooded banks, it almoſt encircles the ancient town of Barnard Caſtle, daſhing through its long bridge beneath the walls of its caſtle; afterwards it enters a deep dell beneath the Abbey of Eggleſtone, tearing its way with rapidity through the rich domain of Rokeby, below which it receives *the Greta* from Yorkſhire, and another ſmall ſtream from the moors of Durham, forming a fine feature in the highly ornamented territory which ſurrounds the majeſtic walls of Raby Caſtle, and the elegantly diſpoſed grounds of Mr. Vane, at Seilaby. The *Tees* ſtill preſerves its character, as it divides Durham from Yorkſhire, for a great diſtance preſenting a ſtriking and romantic object, from which every ſide it is viewed. The flouriſhing town of Darlington, with its high ſpire, lies a few miles above its northern bank in Durham and Stockton, in the ſame county, exhibits a ſtreet with a large market-houſe in its centre, which for width and regularity is ſurpaſſed by no country-town in England. The Tees is here croſſed by a magnificent ſtone bridge, and being now affected by the tide, admits ſhips of conſiderable burden.

" The Weare finds its ſource in the ſame wild range of moors which produce the *Tees*, but conſiderably to the north of that river; its courſe is almoſt parallel with it, bearing at firſt to the ſouth-eaſt, and at Biſhops Auckland turning to the north-eaſt; after nearly ſurrounding the City of Durham, it flows northward to Cheſter-le-Street, and then inclines a little towards the eaſt, to reach its port of Sunderland. *The Weare* may be called a miniature of the *Tees*, much reſembling

ſembling that river in character, though greatly its inferior in width and rapidity. Weare-dale is like (Tees-dale) a very wild and romantic diſtrict, yet pleaſantly interſperſed with villages, headed by the market town of Wolſingham. Emerging from theſe receſſes, *the Weare* flows boldly beneath the town of Biſhop Auckland, and below the park of that princely territory which many ſucceſſive Biſhops of Durham have contributed to embelliſh, as the principal reſidence of that rich and powerful ſee. The preſent Biſhop, enabled by a fortune ſuperior to moſt of his predeceſſors, has made conſiderable improvements and additions, with taſte and liberality, which appear to great advantage, in deſcending from the lodges opening from the Durham road, where the venerable pile of the Gothic Chapel exalts itſelf above the numerous more modern buildings, fronted by an extenſive portico in an appropriate taſte.

" *The Weare* buries its winding courſe in deep dales, till it is arreſted by the high circular hill, which is crowned by the majeſtic Cathedral and ſtately Caſtle of Durham, from whence the city deſcends in ſteep winding ſtreets to its three bridges, which terminate in long ſuburbs. A more ſingular poſition for the capital of a county can hardly be imagined, and the effect of theſe vaſt objects from their elevated ſituations is wonderfully ſtriking; but the ſtreets are moſtly narrow, ſteep, and inconvenient. Almoſt the whole ſummit is covered by the Cathedral and its two cloſes, one of which contains the ſuperb reſidences of the Dean and Chapter, the other being appropriated to the Biſhop. The County-Hall is within his great precincts, and the majeſtic towers of his almoſt regal caſtle overhang *the Weare*, proudly from the ſummit of a perpendicular rock. It contains many noble apartments, and would make a diſtinguiſhed figure, were the ſame taſte and ſpirit which has adorned Biſhops Auckland ſo ſucceſsfully, extended to this majeſtic pile; but of late (though kept in ſufficient repair) it has been rarely inhabited, except on public occaſions, by its Prince Palatine. The ſteep and wooded banks of *the Weare* preſent ſome very pleaſant walks, as it encompaſſes Durham, and exhibits much romantic ſcenery about Mr. Carr's neighbouring ſeat at Cocken.

" The ſtately pile of Lumley Caſtle, afterwards overlooks it, and its exit to the ſea near the crowded port of Sunderland is graced with an iron bridge, matchleſs in its deſign and architecture, beneath which veſſels in full ſail may paſs.

" THE DERWENT riſes northward of *the Weare*, in the ſame range of the Durham moors, and at firſt purſues an eaſtern direction, which afterwards inclines more to the north, as it advances towards *the Tyne*, at the ſouthern border of Northumberland, a little above Newcaſtle.

" The ſhort courſe of this river has nothing very ſtriking in it, being at firſt wild and mountainous, and afterwards forming a valley, which encreaſes in cultivation, and at laſt becomes environed with coal-works. Gibſide, the old ſeat of the Straithmore family, and Axwell-Park, decorated with much taſte, by the late Sir Thomas Clavering, are near the banks of this ſtream, nor is Ravenſworth Caſtle far diſtant.

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"The Coaſt of Durham is flat for ſome diſtance from the mouth of *the Tees*, where the modern public place of Seaton has riſen into conſequence, and eclipſed its deſerted rival of Hartle-Pool. An unwholeſome marſh ſurrounds the latter place, which is in a ſtate of much decay; but it forms a fine object from the ſea and the Yorkſhire coaſt, owing to the bold figure of its church, and its prominent poſition; an undulating range of hills enſues, among which, Mr. Burdon has formed his fine place of Caſtle Eden; but the coaſt beyond Sunderland is bleak and dreary to the point where the oppoſite towns of North and South Shields exalt their ſooty heads, and the bold ruin of Tynemouth Caſtle marks the exit of the *Tyne*.

"The Tyne of Northumberland originates in two conſiderable ſtreams, of which the ſouthern riſes in two branches, not far from the ſource of *the Tees* in Durham, flowing northward a little inclined to the weſt by Aldſtone, after which it turns eaſtward to meet *the North Tyne*, which riſing in the moors of Northumberland, cloſe to the borders of Roxburghſhire in Scotland, and joined by the *Reed* below Bellingham, purſues a ſouth-weſt courſe, till it joins its ſouthern colleague; both the branches being thus united, this great river takes an eaſtward direction, and at laſt turning a little towards the north, diſcharges itſelf into the ſea beneath the walls of Tynemouth Caſtle. Highly mountainous in its origin, the courſe of each branch of *the Tyne* is truly wild and romantic; and Tyne-dale may vie with Tees-dale in natural beauty, though it becomes greatly its ſuperior in cultivation. Aldſtone covers the whole ſurrounding country with its works, near the head of *the South Tyne*, and Bellingham ſtands as far retired towards the head of the northern branch; the conſiderable town of Hexham, which may be called the capital of Tyne-dale, occupying a central ſpot near their junction. *The Tyne* thus encreaſed, flows proudly through a vale full of riches and manufacturers to Newcaſtle, the flouriſhing port and capital of Northumberland, as well as the great emporium of the northern coal-trade. The ſtreets of this town were formerly wonderfully ſteep, narrow, and inconvenient; but great improvements have taken place of late, and more are meditated. The ſmoke of the numerous works and ſurrounding collieries, ſomewhat defaces the buildings of this place; but the quay, where the Manſion-Houſe and Exchange are ſituated, makes a very reſpectable appearance; and the ſpire of the great Church of St. Nicholas, ſpringing from four light Gothic arches, is a beautiful object: a long ſtone bridge here divides the counties, ſeparating Newcaſtle from the oppoſite town of Gateſhead in Durham, and ſhips of moderate burden can come up to it; but the towns of North and South Shields are the proper ports of *the Tyne*. Its æſtuary preſents a beautiful object to the high hills on either ſide, being crowded with veſſels, and winding in great reaches between high banks, which are every where covered with ſpendid villas, belonging to the opulent merchants of Newcaſtle; nor is its exit to the ſea leſs ſtriking, where the bold ruin of Tynemouth-Caſtle projects on the ſummit of a lofty cliff, terminating the northern ſhore abruptly. P. 75.

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In the ſecond ſpecimen of the work, which follows, Mr. S. ſeems to dwell with greater zeal and earneſtneſs on the local intereſt of the ſcenes which he deſcribes; but for this the reader will find a very elegant and ſatisfactory apology in the firſt chapter.

"*The Mole* of Surry brings a very conſiderable acceſſion of waters to *the Thames*, oppoſite to Hampton-Court, and is the one of its auxiliary ſtreams which moſt merits a ſpecific deſcription, being more like the rivers that are produced in mountainous diſtricts, than thoſe which pervade the central plains of England. *The Mole* riſes in the foreſt of Tilgate, juſt within the borders of Suſſex, purſuing firſt a northern direction, and then inclining weſtward to Dorking, northward again to Leatherhead, after which it makes a conſiderable compaſs by the weſt to the north to encompaſs Cobham. Though the courſe of this river is ſhort, its windings are very numerous; and it has the peculiar attribute of burying itſelf in many places under ground, and after purſuing a ſubterraneous courſe for ſome miles, burſting again into ſight. The ſpots where this incident takes place, bear the denomination of *the Shallows*, and from hence *the Mole* ſeems to have obtained its name. It flows at firſt through a flat and rather an unintereſting country, till it approaches that great barrier of downs which extends through the whole of this part of Surry, proudly overlooking the wooded flat of Suſſex. The Mole, paſſing beneath the venerable groves and avenues of Betchworth-Caſtle, enters into one of theſe defiles near Dorking, where it is joined by another ſtream iſſuing from between the Guildford downs and the heathy hills bordering upon Suſſex in the weſt, and paſſing between the Park of Sir Frederick Evelyn, and the plantations of Mr. Lomax. It then forms a moſt romantic valley beneath the almoſt perpendicular height of Box-Hill (an eminence extraordinarily covered throughout with that ſhrub, which here ariſes to the dignity of a tree) nor can a more delightful ſcene in nature be deſcribed, than this narrow ſtripe of beauty between two downiſh ranges, receiving a profuſion of ornament from the magnificent villas which decorate it, with their ſtructures and their rich plantations. Dorking appears to great advantage from the high hill on which Denbighs, the ſeat of Mr. Deniſon, ſtands exalted; and Mr. Lock's fine modern houſe of Norbury crowns the ſummit of his beautifully wooded park, which deſcending in fine ſhelving hollows overſpread with evergreens, overlooks the whole valley to Box-Hill, with the pleaſant village of Mickleham and the town of Dorking below, backed by the bold elevation of the Leith hills on the border of Suſſex. At Leatherhead *the Mole* makes its exit from the hills, and winding through a range of commons by Stoke, the old ſeat of Sir Francis Vincent, almoſt encircles the village and ſhingled ſpire of Cobham, as it winds through the enchanting territory of Pains-Hill. This juſtly celebrated place was entirely the creation of the late Hon. Mr. Hamilton, who reſcued it from a rude unintereſting common, and embelliſhed it with every ſucceſsful effort of taſte and judgment. Thick plantations cover all the ſteep banks which incline to *the Mole*, fine lawns are formed between them, and the central hollow of theſe extenſive grounds is floated by a conſiderable lake; the buildings are

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not numerous, but well designed and happily placed; and the Temple of Bacchus in particular is a splendid room. A very considerable house was added by Mr. Bond Hopkins, the late proprietor, overlooking *the Mole*, and the village of Cobham, opposite to the late Lord Ligonier's Italian Edifice of Cobham-Park. *The Mole* is here crossed by two long bridges, after which it winds through a plain, intersected by large commons, to Esher, leaving Burwood-Park, the seat of Sir John Frederick, on the left, and Claremont on the right, where the superb mansion, erected by the late Lord Clive, occupies a high eminence in the midst of its extensive and well-wooded park. Esher-Place, built by Wolsey; but, in later ages, the favourite spot—

"Where Kent and Nature vied for Pelham's love,"

stands on a gentle elevation above *the Mole*, under two finely planted hills which form its park, and distinguish this part of the country from afar in every direction. Little of Wolsey's architecture is discernible through the modernizing additions of Mr. Pelham, but Esher Place still preserves, without, the figure of a castle. Its rooms are not so conveniently disposed within as might be expected, and its situation is too low to command the country, nor is the place so well kept as in former times. All the beauty of *the Mole* ceases at Esher, from whence that once charming river winds in unobserved sluggishness through an uninteresting flat to the villages of West and East Molesey, losing all the spirit of its original character till *the Thames* opens to receive it opposite to Hampton Court." P. 371.

The whole will be found an elegant and useful volume; as Mr. S. has obviously no motive in producing his labours to the public, but the indulgence of an amiable and ingenuous propensity to amuse himself and his friends, and to contribute his mite to the instruction of his countrymen, he may the less regard our remark, that he seems materially improved, both in his style and the arrangement of his matter. To each division of the work a small but neat map is annexed, in the manner of those which Dr. Aikin has prefixed to each of the counties of England, in his book called England Illustrated. There is also a vignette, given as a frontispiece of the work, which represents Thamesis, the river god of the Thames, attended by Tava, the nymph of the Tay in Scotland, and Vaga, the nymph of the Wye in Wales, presenting a chart of Great Britain, intersected by its rivers, to Neptune. Of this, with regard either to its design or execution, we cannot speak in the most exalted terms of praise.

ART. III. *Rural Tales, Ballads, and Songs. By Robert Bloomfield, Author of the Farmer's Boy.* 12mo. 119 pp. 4s. Vernor and Hood. 1802.

WE are pleaſingly called away from our abſtruſer ſtudies, by theſe productions of a genuine Child of Nature. In Bloomfield's firſt Poem, the Farmer's Boy, we ſaw and commended the evidence of an original genius, well deſerving of encouragement and cultivation*. The public has agreed with us, and five editions of that work exhibit the moſt unequivocal atteſtation of general favour. Of the author's hiſtory, as detailed in the Preface, by Mr. C. Loffft, we gave a ſketch in the article referred to in the margin, and we are happy now to add to it, in the words of the author himſelf:

"The conſequence has been ſuch as my true friends will rejoice to hear; it has procured me many eſſential bleſſings: and I feel peculiarly gratified in finding that a poor man in England may aſſert the dignity of Virtue, and ſpeak of the imperiſhable beauties of Nature, and be heard; and heard, perhaps, with greater attention for his being poor."

With the Farmer's Boy we were highly pleaſed, becauſe it ſhowed, in the moſt ſtriking manner, the natural movements of an ingenious mind; and evinced how perfectly new a ſubject, apparently preoccupied, may be made by taking it in a different view. But we heſitate not to declare ourſelves ſtill more ſatisfied with the preſent volume. The author here relates Tales, in themſelves pleaſing, in the language of beautiful ſimplicity, and natural poetry; or pours forth paſtoral Songs, full of pleaſing ideas, in a ſtyle exactly ſuited to their expreſſion. Such is the general texture of this volume of Poems; but the intelligence of Peace has tempted the author, at the cloſe of his Preface, to venture into a new line; his ſucceſs in which, ſufficiently demonſtrates that his mind has all the verſatility of real genius. We much doubt, whether the return of Peace will receive any gratulation more truly poetical than the following Ode. Nor muſt we omit, in juſtice to the good heart of the author, the introduction he has prefixed to it.

"Since affixing the above date (Sep. 29, 1801) an event of much greater importance than any to which I have been witneſs, has taken place, to the univerſal joy (it is to be hoped) of every inhabitant of

* See Brit. Crit. vol. xv. p. 601.

Europe.

Europe. My portion of joy ſhall be expreſſed while it is yet warm. And the reader will do ſufficient juſtice, if he only believes it to be ſincere.——Oct. 10."

More than that juſtice will probably be done by every reader of taſte, who will allow it to be animated and poetical.

" PEACE.

I.

" Halt! ye Legions, ſheathe your ſteel:
Blood grows precious; ſhed no more:
Ceaſe your toils; your wounds to heal
Lo! beams of Mercy reach the ſhore!
From realms of everlaſting light
The favour'd gueſt of Heaven is come:
Proſtrate your banners at the ſight,
And bear the glorious tidings home.

II.

The plunging corpſe with half-clos'd eyes,
No more ſhall ſtain th' unconſcious brine;
Yon pendant gay, that ſtreaming flies,
Around its idle ſtaff ſhall twine.
Behold! along th' etherial ſky
Her beams o'er conquering navies ſpread;
Peace! Peace! the leaping ſailors cry,
With ſhouts that might arouſe the dead.

III.

Then forth Britannia's thunder pours;
A vaſt reiterated ſound!
From line to line the cannon roars,
And ſpreads the blazing joy around.
Return, ye brave! your country calls;
Return; return, your taſk is done:
While here the tear of tranſport falls,
To grace your laurels nobly won.

IV.

Albion Cliffs—from age to age,
That bear the roaring ſtorms of Heav'n,
Did ever fiercer warfare rage,
Was ever peace more timely given?
Wake! ſounds of joy: rouſe, generous iſle;
Let every patriot boſom glow.
Beauty, reſume thy wonted ſmile,
And, Poverty, thy cheerful brow.

V.

Boaſt, Britain, of thy glorious gueſts;
Peace, Wealth, and Commerce, all thine own:
Still on contented labour reſts
The baſis of a laſting throne.

Shout,

Shout, Poverty! 'tis Heaven that ſaves;
Protected Wealth, the chorus raiſe,
Ruler of War, of Winds, and Waves,
Accept a proſtrate nation's praiſe." P. vii.

The four concluding lines of this ſpirited and feeling Ode riſe to ſublimity, by their connection with devotion, the expreſſion of which is appoſite and ſolemn. Under ſuch auſpices opens this volume; the contents of which we ſhall now briefly recite.

The firſt poem is a Ballad, entitled "Richard and Kate," full of the ſimple beauties which reſult from the plain and true expreſſion of the beſt natural feelings. A ſlight mixture of provincial terms gives it the peculiar caſt, which is ſo pleaſing in many poems of Burns. "Walter and Jane," the ſecond poem, is an artleſs tale of two lovers, related with a ſimplicity by no means inelegant, in couplet verſe; and in a manner calculated to remind the reader of the narrative ſtyle of our beſt Engliſh poets. "The Miller's Maid" is ſtill more intereſting and affecting. The circumſtances are novel, and many of the ſituations new to poetry. The following paſſage will not perhaps eaſily be ſurpaſſed, for originality and truth. A boy and girl, early expoſed to hardſhips, meet at length in better circumſtances.

"Paſt deeds now from each tongue alternate fell;
For news of deareſt import both could tell.
Fondly, from childhood's tears to youth's full prime,
They match'd the incidents of jogging time;
And prov'd that when with tyranny oppreſs'd,
Poor *Phœbe* groan'd with wounds and broken reſt,
George felt no leſs; was haraſs'd and forlorn;
A rope's-end followed him both night and morn.
And in that very ſtorm when *Phœbe* fled,
When the rain drench'd her yet unſhelter'd head;
That very ſtorm he on the Ocean brav'd,
The veſſel founder'd, and the boy was ſav'd!
Myſterious Heav'n! and O with what delight
She told the happy iſſue of her flight:
To his charm'd heart a living picture drew,
And gave to Hoſpitality its due." P. 46.

The Ballads that follow are all pleaſing, and original. "The Widow and her Hour-Glaſs," is natural and poetical; "The Fakenham Ghoſt," full of unaffected humour and good moral; "The French Mariner," pathetic; and, "Dolly," paſtoral and intereſting. But that entitled "Market Night," contains ſo natural and pleaſing a picture of conjugal tenderneſs, drawn with ſo much genuine feeling and animation, that no other proof of the author's ſingular merit can be required by thoſe who read it.

"MARKET

" MARKET NIGHT.

I.

" O winds, howl not ſo long and loud;
Nor with your vengeance arm the ſnow:
Bear hence each heavy-loaded cloud;
And let the twinkling ſtar-beams glow.

II.

" Now ſweeping floods ruſh down the ſlope,
Wide ſcattering ruin.—Stars, ſhine ſoon!
No other light my love can hope;
Midnight will want the joyous *moon*.

III.

" O guardian ſpirits! Ye that dwell
Where woods, and pits, and hollow ways,
The lone night trav'ller's fancy ſwell
With fearful tales, of older days,—

IV.

" Preſs round him:—guide his willing ſteed
Through darkneſs, dangers, currents, ſnows;
Wait where, from ſhelt'ring thickets freed,
The dreary heath's rude whirlwind blows.

V.

" From darkneſs ruſhing o'er his way,
The thorn's white load it bears on high!
Where the ſhort furze all ſhrouded lay,
Mounts the dried graſs;—Earth's boſom dry.

VI.

" Then o'er the hill with furious ſweep
It rends the elevated tree——
Sure-footed beaſt thy road thoul't keep:
Nor ſtorm nor darkneſs ſtartles thee!

VII.

" O bleſt aſſurance, (truſty ſteed)
To thee the buried road is known;
Home, all the ſpur thy footſteps need,
When looſe the frozen rein is thrown.

VIII.

" Between the roaring blaſts that ſhake
The naked elder at the door,
Though not one prattler to me ſpeak,
Their ſleeping ſighs delight me more.

IX.

" Sound is their reſt:—they little know
What pain, what cold, their father feels;
But dream, perhaps, they ſee him now,
While each the promis'd orange peels.

X. " Would

X.

" Would it were ſo!—the fire burns bright,
And on the warming trencher gleams:
In Expectation's raptur'd ſight
How precious his arrival ſeems!

XI.

" I'll look abroad!—'tis piercing cold!
How the bleak wind aſſails his breaſt!
Yet ſome faint light mine eyes behold:
The ſtorm is verging o'er the Weſt.

XII.

" There ſhines a *Star!*—O welcome ſight!
Through the thin vapours bright'ning ſtill!
Yet 'twas beneath the faireſt night
The murd'rer ſtain'd yon lonely hill.

XIII.

" Mercy, kind Heav'n! ſuch thoughts diſpel!
No voice, no footſtep can I hear!"
(Where Night and Silence brooding dwell,
Spreads thy cold reign, heart-chilling Fear.)

XIV.

" Diſtreſſing hour! uncertain fate!
O Mercy, Mercy, guide him home!—
Hark!—then I heard the diſtant gate,——
Repeat it, Echo; quickly, come!"

XV.

" One minute now will eaſe my fears——
Or, ſtill more wretched muſt I be?
No: ſurely Heaven has ſpar'd our tears:
I ſee him, cloath'd in ſnow;——*'tis* he.——

XVI.

" Where have you ſtay'd? put down your load.
How have you borne the ſtorm, the cold?
What horrors did I not forbode——
That beaſt is worth his weight in gold."

XVII.

Thus ſpoke the joyful wife;—then ran
And hid in grateful ſteams her head:
Dapple was hous'd, the hungry man
With joy glanc'd o'er the childrens' bed.

XVIII.

" What, all aſleep!—ſo beſt;" he cried:
O what a night I've travell'd through!
Unſeen, unheard, I might have died;
But Heaven has brought me ſafe to you.

XIX. " Dear

XIX.

" Dear parter of my nights and days,
That ſmile becomes thee!—Let us then
Learn, though miſhap may croſs our ways,
It is not ours to reckon when." P. 64.

The remaining Poems are few. The Ode occaſioned by a viſit to Whittlebury Foreſt, is in a higher ſtrain than the reſt; but the author riſes with ſecurity, becauſe he never loſes ſight of nature. The Song for " A Highland Drover," has much tenderneſs and eaſe; and the remaining ſmall Poems all confirm the claim of Robert Bloomfield to the genuine inſpiration of a mind, whoſe thoughts and feelings naturally turn to poetry.

We are well convinced, that the patronage of the public will attend this little volume, in the ſame degree as it has the Farmer's Boy. Among other favourable teſtimonies of the author's diſpoſition, we remark his lively gratitude to Mr. Lofft, who had the merit of drawing him from obſcurity, and ſtill continues his encomiaſt, at the cloſe of each Poem. Thoſe obſervations are certainly dictated by the ſame laudable zeal which led the writer firſt to protect and aſſiſt Bloomfield; but they are ſuperfluous; and it is rather irkſome to readers who can judge for themſelves, to be told in every inſtance, what they ought to think, and how much they ſhould admire. Bloomfield's poetry does not require this aid; and it is hardly fair for the critic to jump up and ride behind him, wherever he may turn his Pegaſus. Mr. Lofft is not ſo often querulous as in ſome of his other effuſions, otherwiſe we ſhould ſay,

Poſt equitem ſedet atra cura.

ART. IV. *Critical Remarks on the Hebrew Scriptures, &c.*

(Continued from our laſt, p. 293.)

WE continue our detached notes upon the critical remarks of Dr. Geddes: the moſt convenient form, as it appeared, of replying to obſervations connected only by their ſituation in the original text.

P. 46.—" זרע, σπέρμα—ought generally to be underſtood and rendered plurally."] St. Paul reaſoned differently upon this word, as it is uſed in another place. See Galat. iii. 16.

Ibid.—" But who would not weep."] Undoubtedly it muſt have been a cauſe of weeping to Dr. Geddes, to find a critic

critic of Roſenmuller's talents not an infidel, and not a ſcoffer like himſelf.

Ibid. Note at bottom of page.—" I cannot withhold an excellent obſervation of Secker."] With much reverence for Archbiſhop Secker, we cannot ſee the excellence of the obſervation here cited. Expreſſions, in the phraſeology of prophecy, are not always uſed with ſuch extreme preciſion. If the ſerpent here is the devil; then the ſeed of the ſerpent is the ſeed of the devil: and the ſeed of the devil are all ſuch, as our Lord called " children of the devil." The ſeed of the woman is προηγεμένως, Chriſt. Then all ſuch as, through Chriſt, become ſons of the promiſe, being begotten of him to the hope of immortality.

P. 49.—" Lo Adam is become, &c."] Adam is become [i. e. he has taken upon him to act as if he were] one of us, arrogating to himſelf independence, and taking upon him to chooſe good for himſelf; to be himſelf the judge of what is good.

" —— I truſt that I have done ſomething like juſtice to its beauties."] Having made it a mere nonſenſical falſehood, from beginning to end; an allegory without any key; a fable without any meaning, phyſical or moral: unleſs it be to convey this falſe and pernicious maxim, that knowledge is in itſelf an evil, and the deſire of it a crime. In this reſpect, as void of all meaning, or of all but a wicked meaning, Dr. Geddes's fable has not its equal in all the mythology of the Heathens.

Ibid.—" For excellent purpoſes."] What excellent purpoſes? Theſe are mere words of compliment, to cover the impiety of this daring attack upon the credit of the Hiſtory.

P. 59.—" The Oriental mode of writing."] Much as we hear of this Oriental mode of writing among modern critics, the fact is, that the ſtyle of the ſacred writers, in the hiſtorical books, is ſo free from this bombaſt, that it is a perfect model of ſimplicity.

Ibid.—" Meant to impreſs on the mind of his reader."] A writer, who means to impreſs on the mind of his reader a belief of what never happened, means to lie: and this is Dr. Geddes's opinion of Moſes.

P. 60.—" The meaning of the ſentence I take to be," &c.] So by conjectural emendation, as it called, of the text (not ſuggeſted by any grammatical *exigentia loci*) we bring out the mention of a moſt extraordinary fact, no where elſe mentioned, or even alluded to, in Holy Writ.

The plain rendering of the text, as it ſtands, is this: " Then was it begun to call upon the name of Jehovah:" and the fact

recorded evidently is, the ſeparation of the worſhippers of Jehovah into a diſtinct congregation, and the inſtitution of a public worſhip of the true God, under that name: the name Elohim having already become in ſome degree equivocal, by the application of it in the apoſtate family of Cain, to the objects of their own corrupt worſhip. See Parkhurſt's Greek Lexicon, under the word Επικαλέομαι. If Dr. Geddes's notion were right, Enos muſt have been an antediluvian Antichriſt. It is ſtrange, that more notice ſhould not be taken in Holy Writ of ſuch a perſonage, if ſuch ever exiſted. But the idle dreams of this hair-brained critic hardly deſerve a ſerious confutation.

P. 62.—"Who are thoſe ſons of God."] Undoubtedly the ſons of the families profeſſing the true religion.

Ibid.—"Why may not a ſimilar opinion have prevailed among the Hebrews."] i. e. Why may not the moſt abſurd opinions of the Heathen have prevailed among the people which enjoyed the light of Revelation? The queſtion is curious.

P. 63.—"Violate."] There is no mention of *violation* in the Hebrew text.

P. 64.—ריב never [ſignifies] "to contend." In the Niphal form it ſignifies "to be in a ſtate of contention": and why may not יריב, in this paſſage, be the future Niphal?

Ibid.—"My ſpirit ſhall not execute, or pronounce," &c.] We apprehend, that the Holy Spirit is no where introduced, as the immediate agent, in pronouncing or executing judgment; which muſt be the caſe here, if Dr. Geddes's interpretation be admitted.

P. 68.—"A large coffer formed of twigs."] It is very much to be doubted, whether the word עגומים be ever uſed to ſignify *twigs*.

P. 72.—"Miracle upon miracle."] That is to ſay, a præternatural event is not to be accounted for by natural means.

Ibid. Note at bottom.—"It is not neceſſary to ſuppoſe, with Sir Henry (Englefield) that the antediluvian mountains were as high as thoſe of the preſent earth."] But what neceſſity, or what reaſon, is there to ſuppoſe the contrary? Would this critic, with Dr. Burnet, make a Dutch garden of the antediluvian ſurface? If that ſurface was ſhaped by the retreat of the primitive waters, as the preſent ſurface unqueſtionably was ſhaped by the retreat of the waters of the Deluge, the one would probably much reſemble the other. The primitive waters, on the third day, retired into the abyſs (the great deep) except ſo much of them as filled the ſuperficial cavities, the beds of rivers, and the ocean; which probably made but a very ſmall

proportion of the whole. The waters of the abyſs had been thrown out upon the ſurface to produce the Deluge; for to this purpoſe the fountains of the great deep were broken up. Theſe waters retired to the abyſs again, when they had performed their office. This argues a ſimilar conſtruction of the *internal* parts, before and after the Deluge; whence a ſimilar conſtruction and arrangement of the parts of the external ſhell may reaſonably be inferred. As for the great difficulty this author imagines in conceiving a Deluge, which ſhould cover the whole ſurface of the globe to the height of fifteen cubits above the ſummits of the antediluvian mountains, the *poſſibility* of which, however, Sir H. E. has compelled him to admit, even upon the ſuppoſition that the antediluvian mountains were as high as thoſe of the preſent earth; it can be a difficulty with thoſe only, who have not ſcience enough to calculate the quantity of water that would cover the ſurface to the height required by the Hiſtory, and compare the volume of it with the ſize of the whole earth.

P. 74.—" The four ſeaſons in oppoſition."] But the ſacred writer gives us ſix things (four of which are indeed the ſeaſons) that is, three pair, each pair being compoſed of things contraſted to each other, thus:

וקציר	זרע
and harveſt	ſeed-time
וחם	וקר
and heat, i. e. ſummer	and froſt, i. e. winter
וחרף	וקיץ
and the ſtripping ſeaſon, i. e. the fall of the leaf, or autumn.	and the waking ſeaſon, i. e. ſpring.

P. 77.—" The ſtory, true or falſe, is introduced, &c."] It is very clear, that the extirpation of the Canaanites was the accompliſhment of this prophecy.

Ibid.—" Why ſhould he be the God of Shem more than of," &c.] Was not Shem the anceſtor of the choſen race? Among whom God, for ſo many ages, pitched his tabernacle, and made his peculiar reſidence.

Ibid.—" I have here done what I doubt not will be called an audacious deed."] Certainly, moſt audacious. By a falſification of the text, without any authority for his alteration, he would obliterate a moſt perſpicuous prophecy of the converſion of the deſcendants of Japhet to Shem's religion, i. e. to the true religion. For that the bringing of Japhet into the church is the meaning of his being ſettled, or houſed, in the tents of Shem, can be a doubt with no one, who is converſant in the prophetical language, and recollects under what images,

of

of the enlargement of the tabernacle of the Jews, ſons of Shem, the ſame event is deſcribed by the Prophet Iſaiah.

P. 82.—" To Shem were ſons alſo born."] The author's remarks upon Dathe's verſion of this paſſage appear to us very juſt.

P. 83.—" Dr. Jackſon, in the firſt volume of his Chronological Antiquities, labours hard to ſhew that the reading of the Septuagint is the true original reading."] But Dr. Jackſon's arguments are by no means of equal weight with Archbiſhop Uſher's, on the other ſide of the queſtion; who oppoſes the inſertion of the words " Arphaxad begat Cainan" from the Septuagint.

P. 85.—" I therefore heſitate between the two tranſlations."] Namely, of the words ממשא באכה ספרה הר הקדם. But there ſeems little room for heſitation; הר הקדם is certainly in appoſition with ממשא, which went before.

Ibid.—" From their firſt reſidence."] Which is commonly rendered *from the eaſt*, Gen. xi. 2. Whatever difficulty there may be in the common interpretation; קדם, by itſelf, can never ſignify their firſt reſidence.

P. 87.—" Dawſon paraphraſes thus," &c.] That is, he paraphraſes the words, " in thee ſhall all families of the earth be bleſſed", thus: " Thou ſhalt be bleſſed by all nations around thee—all nations of the earth ſhall bleſs themſelves in thee—ſhall wiſh to themſelves friends, and a proſperity like them." A wretched paraphraſe! and worthy of the commendation of Dr. G.

P. 88.—" The benediction may juſtly be applied to him."] Namely, to our Saviour. A ſingular inſtance of candour and condeſcenſion in this infidel critic, to leave the Chriſtian church in undiſturbed poſſeſſion of theſe early promiſes of the univerſal bleſſing, to be conveyed through Abraham!

Ibid.—" Not from partiality to any ſyſtem."] The common cant of Infidelity! attempting to cover its rancorous prejudice againſt revealed religion, under the ſpecious name of impartiality.

P. 94.—" Elion, the name of Melchizedec's God."] This commentator is, we believe, the firſt whoever dreamed, that Melchizedec had any other God than Jehovah. The epithet עליון, coupled with אל, deſignates Jehovah as above all others, to whom the name of אל might be applied. " The ſupreme אל." See Parkhurſt under the word אל.

Ibid.—" I added the Vau."] Very injudiciouſly. " I am thy protector—exceeding great ſhall be thy reward." The inſertion of the copula abates the animation.

P. 95.—" The word משק."] We are inclined to think this word a noun ſubſtantive, ſignifying " plenty", from the root שוק, or שקק ; which, applied to liquids, ſignifies " to run over", or " run about", from over-abundance. " The ſon of the wealth of my family", is an elegant periphraſis for an heir.

P. 97.—" I divide the words thus: את האל ראי."] In Gen. xvi. 13. We think this diviſion very plauſible. At the ſame time, we conceive that the י in ראי is certainly the perſonal ſuffix. " The God who looks upon me", as my guardian and protector. According to our vernacular phraſe, " looks after me."

P. 98.—" The well of the viſible God."] Rather, " the well of the living one, who looketh upon me."

Ibid.—" Cui hæc diſpliceant is meliora inveniat."] The *meliora* here are of eaſy and ready invention. Leave the text, which is very intelligible, undiſturbed. The text is Gen. xvi. 14.

P. 101.—" I cannot quit the deſtruction of Sodom, and the deliverance of Lot, without a moſt apt quotation from Roſenmuller."] Roſenmuller compares this hiſtory with the fable of Baucis and Philemon. If there were any compariſon, in point of antiquity, between the earlieſt of the authors, who give us theſe tales of Heathen mythology, and the Sacred Hiſtory; the inference might be, what this critic evidently would draw; that no more credit could be allowed to the one than the other. But, the confeſſed priority of the Sacred Books conſidered, this reſemblance is a confirmation of the Hiſtory they contain, as it ſhows how widely that Hiſtory was ſpread, and how univerſally, in the corrupt ſtate in which the memory of it was preſerved among the Heathens, it was believed.

P. 110.—" Shame—departed from all the verſions antient and modern."] Very raſhly! in tranſlating על חרבך, *on thy deſert*, inſtead of *by thy ſword;* Gen. xxvii. 40.

P. 116.—" The original word was not גנבתי but נגבתי," &c.] Gen. xxxi. 39. A conjectural emendation, introducing a verb unknown to the Hebrew language! There is nothing ſo inexplicable in the text as it ſtands, as to juſtify ſo great a liberty. See Parkhurſt under the word גנב.

P. 117.—" A mere viſion or dream."] Gen. xxxii. 24. It is related as a fact: and he muſt be a ſtrange hiſtorian, who relates dreams as real facts. But this was Dr. Geddes's notion of Moſes.

P. 119.—" Jacob roſe up at night," &c.] To ſay, that a man roſe in the night, is a ſtrange way of telling that he dreamed all night long.

P. 142.—" Will not readily be believed."] The hiſtorian gives it as Jacob's own words. What has this critic to oppoſe to that authority, but mere infidelity?"

P. 143.—" Borrowed from the Chaldee מכירא—evidently borrowed from the Greek μαχαιρα."] Certainly not. The Hebrew word מכרת, from the root כרת, " to cut off," is the original: and thence the Greek μαχαιρα.

P. 144.—" Generally conſidered by Chriſtians as relating to Meſſiah."] That is, Gen. xlix. 10. Was it not ſo conſidered likewiſe, we may aſk, by many, and by the moſt learned, of the Jews?

P. 147.—" Dr. Prieſtley, I remember, was ſo pleaſed with this interpretation, that he was convinced it was the only true one."] Dr. Prieſtley, as well as Dr. Geddes, was eaſily convinced of any thing that derogates from the authority of prophecy; as the interpretation in queſtion does from the famous text " until *Shiloh* come."

P. 148.—" Nor did the Meſſiah himſelf, or any of his Apoſtles, apply this text to him."] Many texts of prophecy, which certainly relate to Meſſiah, and to him alone, are not expreſsly cited either in the recorded diſcourſes of our Lord, nor in the writings of his Apoſtles.

P. 149.—" The Meſſiah would not have ſprung from Judah, but from Levi."] True. But the Divine Spirit looked forward to times beyond the menace, and foreſaw that it would not take place.

Ibid.—" By the word עמים, he meant the other tribes."] The plural עמים always ſignifies the nations of the earth in general, as diſtinct from Iſrael. See more upon this point in the notes upon Deut. xxxii. 8.

We here conclude what we have to note on the remarks of Dr. Geddes upon the Book of Geneſis. We proceed to his remarks on Exodus.

EXODUS.

P. 162.—" She called his name Moſes *(extraction)* becauſe (ſaid ſhe) " I *extracted* him out of the water!" It is not however improbable, that the Hebrew hiſtorian gave the equivalent of ſome Egyptian word, for the purpoſe of playing on it."] It is much more probable, that there was a greater affinity between the Egyptian and the Hebrew languages, in this early period, than Dr. Geddes was aware of, or imagined.

P. 163.—" Either then the *ſacred* books of his nation were different from the ſacred books of our preſent Hebrew Bible; or Joſephus made no ſcruple of interlarding them with apocryphal ſtories."] This every one muſt know to be the caſe, who has read Joſephus with any attention. Provided that " by inter-

interlarding with apocryphal ſtories," be underſtood only, that his own narrative is made up of the Sacred Hiſtory, accommodated in many circumſtances to the taſte of the Gentiles, and *intermixed* with apocryphal ſtories; not that he adulterated the text itſelf of the Sacred Books. The adulteration of *the Sacred Text* is what, we believe, no Jew ever would attempt; though Joſephus, and other Jews, have not ſcrupled to adulterate *the Hiſtory* in their own narratives. But this can bring no juſt ſuſpicion on the Books, as we now have them. On the contrary, the diſcordance between thoſe Books, and the narrative of Joſephus, pretending to his Gentile readers (who could not detect the falſehood of the aſſertion) that he wrote nothing in his Antiquities but what he drew from the Sacred Books, is a proof that the Sacred Text itſelf had never been tampered with, to give credit to thoſe apocryphal ſtories.

Ibid.—" I admire Joſephus in the capacity of an hiſtorian, and deem his ſtory of the Æthiopic War at leaſt as credible as many parts of the Moſaic Hiſtory in the Pentateuch."] Dr. G. ſeems to have made no diſtinction between the probability of facts in themſelves, and the credibility accruing to facts, in themſelves very extraordinary, and in that reſpect in themſelves improbable, from the evidence by which they are ſupported. What is the evidence of the facts of the Moſaic Hiſtory? That which is the evidence of the writer's inſpiration and divine miſſion. What is the evidence of Moſes's Æthiopic War? The aſſertion of a writer, of a very late age comparatively with Moſes, appealing for the truth of every thing he writes to very ancient records, ſtill extant, in which *no mention* of that war is found.

P. 164.—" The Chaldeans and other nations of antiquity imagined, that the Gods and other ſuperior beings revealed themſelves to mankind under the appearance of fire."] And whence was this general perſuaſion of the natives of antiquity, but that, in all the manifeſtations to the Patriarchs, a bright flame had been the token of the preſence of God?

P. 165.—" I can believe this ſooner, than believe that God and Moſes verbally converſed together."] Why is this leſs to be believed, than any other verbal converſation of God with Moſes? Did the remarker diſbelieve them all? Did he not believe, that any of the recorded converſations of God with Moſes in reality took place? He muſt then equally have diſbelieved the reality of the recorded converſations with the earlier Patriarchs: and if he diſbelieved all theſe, why not equally diſbelieve the converſation of the Angel of the Lord in the Temple with Zachariah, the father of the Baptiſt? The Angel's ſalutation of the Virgin Mary? The conference

of

of the Angels with the Shepherds of Bethlehem? The converſation of our Lord in Glory with Saul on the road to Damaſcus? And if all theſe verbal converſations of the Deity with men are to be diſbelieved, what becomes of Revealed Religion? The whole credibility of Revelation is gone, if the Hiſtory of it is falſe in its principal facts.

P. 166.—There is yet one more verſion (of Exod. iii. 14.) which deſerves attention. It is that of Bate: *I will be what I have been.*"] This is a juſt, but, in our opinion, not an adequate tranſlation. For it expreſſes not what the original, as we conceive, expreſſes, an immutability of purpoſe founded abſolutely on the divine will. "What once I have thought good to be, I will be always." This might be too paraphraſtic, but we take it to be the ſenſe. On this point we ſhall a little enlarge.

אהיה אשר אהיה.

The name אהיה is different from יהוה, and yet is nearly allied to it. יהוה applies principally to the Deity in himſelf; אהיה in his relations to external things. That אהיה is a name of relation, we infer from the tenſe. What we call the future tenſe in Hebrew is properly an Aoriſt, expreſſing continuance of being, doing, or ſuffering from ſome indefinite time paſſed, through the preſent, to an indefinite time to come: and from this aoriſtic force, which is its primary and proper ſignification, it is capable of that variety of meaning in which it is actually uſed, to denote in various conſtructions either time ſimply, future, or preſent, or even paſt. But a word expreſſive of continuance is inapplicable to the Divine Nature in itſelf, in which there is no continuance; for continuance implies ſucceſſion: and it was rightly pronounced by the Schoolmen, that the eternity of God is without ſucceſſion. His eternity is not endleſs duration, which is nothing higher than the potential infinite, but an everlaſting NOW. But although the exiſtence of God is without ſucceſſion, or continuance, yet ſucceſſion and continuance obtain in his actions upon external things, and in his relations to them. Now יהוה expreſſes the ſelf-exiſtence of God, and all that is involved in the idea of ſelf-exiſtence. אהיה expreſſes a part only of what is involved in that idea; namely, the immutability of the Deity in his relations to his creatures (God the ſame yeſterday, to-day, and for ever) the certainty and unchangeableneſs of his purpoſes, both of mercy and judgment; the unchangeable truth of his promiſes and threatenings; and withal, his ſovereign freedom, and exemption from all obligation, in the diſtribution of his favours: by virtue of which, according to St. Paul, "he hath mercy on whom he will have mercy." This is אהיה אשר

אהיה.

אהיה, though the expoſition might have been too metaphyſical for the taſte of Dr. Geddes.

P. 167.—"Neque uſquam legitur EIEH ut nomen Dei."] Theſe are the words of Dathe, and we conceive them to contain a great, though it is a very general, miſtake.

אלה עשית והחרשתי
דמית היות אהיה כמוך

Theſe things thou haſt done, and I have taken no notice—
Thou haſt feigned to thyſelf EIEH to be ſuch as thyſelf.
Pſ. L. 21.

Taking אהיה as the verb ſubſtantive, it is impoſſible to reduce this paſſage to any regular conſtruction. But taking אהיה as the name of God, the conſtruction and the ſenſe are clear: and it is with particular propriety that God, in a perſonal expoſtulation with his people, about their infringements of his commands, calls himſelf by the name, by which he had been pleaſed to deſcribe himſelf to that ſame people, when he firſt called them by his ſervant Moſes.

P. 168.—"I have, with all our Engliſh verſions, prior to the preſent century, preferred THE LORD (to Jehovah) for two reaſons."] The firſt is a very weak reaſon indeed! founded only on what the writer calls the barbarous ſound of the name Jehovah. But a proper name muſt be better, given as a proper name, though of uncertain pronunciation, than as an appellative. The ſecond reaſon refers to the tranſlation of Κύριος, in the New Teſtament.

P. 169.—*This ſhall be my name for ever.* This, I think, alludes not to יהוה, but to the titles preceding."] We think exactly the reverſe.

Ibid.—"This conſideration alone determines the true reading נקרא, and its true meaning here."] We cannot think ſo. In all the paſſages adduced, שם, not יהוה, is the nominative caſe of the verb נקרא.

P. 169, 170.—"What ſenſe is there in ſaying, The God of the Hebrews (i. e. our own God) hath met with us?"] Certainly none at all, if there was no appearance of God to Moſes, and the converſation, related in this chapter, never paſſed. But then, we aſk, What is the ſenſe of the author's rendering? "The God of the Hebrews (i. e. of us) is the God whom we invoke." That is, "Our God is our God."

P. 171.—"It now to me appears, that the more ancient Jews, I mean before the Babyloniſh Captivity, really believed that all evil, as well as good, came *immediately* from God."] Dr. G. therefore piouſly and *wiſely* ſuppoſes, that God himſelf is made by Moſes to adopt theſe falſe notions of the Jews, *poſterior* to *him*, though ancient with reſpect to us.

P. 172, note at the bottom of the page.—" I add, on account of its peculiarity, the verſion of Bate, &c."] The learned reader, who will take the trouble to conſult Bate's Critica Hebræa, and Parkhurſt's Lexicon, both under the word חתן, will perhaps think this interpretation not confuted by this author's petulant ſcoff.

P. 173.—" —— the malady."] Of which, not a a ſyllable in the ſacred text. Exod. iv. 26.

P. 177.—" The next inſtance is that of Noah, Gen. 9, 26."] This is not the next. The next is Gen. iv. 26, which, becauſe it is a very important text, Dr. G. has thought proper to omit.

P 180.—" At any rate this ſingle name, whenceſoever it be derived, or whenſoever it were given, cannot ſtand as a proof that the name Jehovah was known priorily to Moſes."] This is the concluſion of a long note on the following text, Exod. vi. 3. " I appeared unto Abraham, unto Iſaac, and unto Jacob, by [the name] of God Almighty, but by my name Jehovah was I not known unto them."

In whatever manner the latter clauſe is to be reconciled with the antecedent hiſtory, which is indeed a matter of ſome difficulty, two things of great importance are evident from the entire paſſage, upon the general face of it.

1. That theſe names of אל שדי and יהוה were not of human invention, aſcribed to God by man as expreſſive of his natural conceptions of the Deity: but, on the contrary, they are names which God, in his communications with the Patriarchs, aſſumed to himſelf, as declarative of himſelf and his perfections.

2. That of theſe names, יהוה is by far the moſt myſterious in its ſignification, and the moſt remote from popular apprehenſion.

Dr. Geddes would have done well to conſider how far theſe notions of the divine names, obviouſly and inevitably ariſing out of this text, might comport with his trifling notion of the latter, that it is merely the third perſon future of the verb ſubſtantive in diſguiſe.

With reſpect to the aſſertion, that " God was not known," or rather that he was not " made known," for that would be the more exact rendering, by his name Jehovah to Abraham, Iſaac, and Jacob; it cannot be underſtood in the utmoſt extent of the words, namely, that they had never heard of God by that name, or that the name was not indeed familiar to them as an appropriate appellation of the true God. It was certainly in common uſe from the very earlieſt times, both before and after the Flood. In Gen. iv. 26, we are told that the public worſhip of God, under the name of Jehovah, was an inſtitution as early

early as the days of Adam's grandſon, Enos: and to ſuppoſe that יהוה in this, and all the other paſſages of the book of Geneſis, where it occurs, is a corrupt reading for אלהים, or אלוה, or אל, is an opinion fit for ſuch critics as Dr. Geddes to entertain; upon the authority of verſions, which could not render the word Jehovah, in their reſpective languages, in whatever paſſages of the Hebrew text it actually occurred. We muſt inquire therefore in what ſenſe, and under what limitations, the aſſertion, that God was not known to the immediate anceſtors of the Jews by his name Jehovah, is really to be underſtood.

Now in the firſt place it may be obſerved, that Jehovah appears to have been the very firſt name by which God was known, even to our firſt parents. Conſequently, it was a name which went over all the world; and in the time of Iſaac, God was called by it, not particularly in Abraham's family, but among the idolaters of Paleſtine; ſee Gen. xxvi. 28. Inſomuch, that if God was known by this name to Abraham and his immediate deſcendants, it was not in conſequence of any ſpecial *making known* to them; but he was known to them, by this his original name, in common with the reſt of mankind.

2. This name, Jehovah, was never uſed by God in any of his communications with Abraham, Iſaac, or Jacob, as declarative of any particular relation to them, and their poſterity.

3. It appears not that it ever was explained to theſe progenitors of the Jewiſh nation, what particular intereſt *they* had in this name of God: though they had an intereſt in it, in as much as immutability of purpoſe is involved in the very idea of ſelf-exiſtence, and the eſſential perfections of the ſelf-exiſtent. In conſequence of which, the name of Jehovah being declarative, in its immediate ſignification of that ſelf-exiſtence and thoſe perfections, was a pledge and ſecurity to them of the accompliſhment of the promiſes made to them. For the purpoſes of God being unchangeable, his promiſes can never fail. But this myſtery of the name יהוה was never laid open to Abraham, Iſaac, or Jacob; it was developed for the firſt time to the Iſraelites, when God revealed himſelf to them, through Moſes, by the name אהיה. For this was a ſort of comment upon the original name Jehovah, ſo far as it particularly concerned the heirs of the promiſes. It deſerves particular notice, that in theſe firſt conferences of God with Moſes, Jehovah is uſed as the name by which the true God was already known; and all other names are given as occaſional titles, אל שדי as the title aſſumed upon the occaſion of the communications of promiſe to Abraham, Iſaac, and Jacob; אהיה as the title aſſumed upon the occaſion of the commencement of the

completion of the promiſes, by the deliverance of the Iſraelites from the Egyptian bondage: and thus we are brought back to that ſolution of the difficulty, which was offered long ſince by Vatablus, and has been received as ſatisfactory by the moſt learned and judicious commentators, who never were aware that, by this expoſition, they were guilty of the impiety, which Dr. Geddes imputes to them, of "putting amphibological language into the mouth of the Lord."

(To be continued.)

ART. V. *Retroſpection; or, a Review of the moſt ſtriking and important Events, Characters, and Situations, and their Conſequences, which the laſt Eighteen Hundred Years have preſented to the View of Mankind. By Heſter Lynch Piozzi. With a Portrait of the Author. In Two Volumes.* 4to. 2l. 2s. Stockdale. 1801.

WE have ſuffered time to proceed, till it becomes a work of *Retroſpection* to examine this publication. It muſt not, however, be allowed to go out of ſight, which it may perhaps, if we delay much longer. But how ſhall we characterize a work ſo perfectly ſingular? An univerſal hiſtory from the Chriſtian æra, tranſlated into chit-chat language; the reſult of much, very much reading, containing facts and characters put together certainly as they were never put before; a ſtring of reflections chronologically arranged, full of good ſentiments, but ſo expreſſed,—as what, ſhall we ſay?—as the Anecdotes, Letters, Travels, and Synonymes of Mrs. Piozzi! The ſtyle is undeniably the author's own; and we would not be the critics, "whoſe heavy hand ſhould break this opal," as ſhe ingeniouſly expreſſes it, and make it "loſe all power of playing before the eye." We muſt however confeſs, that much more than "half a moment's thought," has not ſufficed to ſhow us that "any other way would have been worſe"! Let us, however, inſert the whole paſſage here alluded to, as the weightieſt part of the writer's apology.

"A moment's thought indeed will ſhew ſuch criticks that any other way would have been worſe; and half a moment will ſuffice to prove, that while the deep current of grave hiſtory rolls her full tide majeſtic to that ocean, where time and all his wrecks at length are loſt; our flaſhy *Retroſpect*, a mere *jet d'eau*, may ſerve to ſoothe the heats of an autumnal day with its light-dripping fall, and form a rainbow round. *(poetical!)* Did no ſuch book catch the occurrences, and hold them up, however maimed and broken, before the eyes of our contemporaries,

temporaries, we really ſhould very ſoon forget all that our anceſtors had done or ſuffered. The fever of theſe laſt ten or twelve years has formed a heat ſufficient to calcine the images upon our minds, which once ſeemed ſtrong as if engraved on marble." Pref. p. viii.

The intention of *Retroſpection*, then, is to preſerve ſome traces of general hiſtory, at a time when, it ſeems, *nothing elſe* of this inſtructive kind is likely to be read. The author, however, ſpeaks every where of her labours with great modeſty. After referring an etymology to the deciſion of ſcholars, ſhe ſays, "On my Epitome indeed, ſcholars will ſcarcely be induced to look: 'tis from their labours that I light *my little twiſt of ſelf-conſuming candle*, to guide ſuch only as have juſt curioſity enough to wiſh, and juſt time enough to try, for a glimpſe of *Retroſpection*." Vol. i. p. 200. A work ſo uſefully intended, and ſo modeſtly ſet forth, muſt not be rigouroufly criticized. Let it ſuffice to tell our readers, that in theſe volumes are compiled, in a regular order of time, ſuch events and delineations as appeared to the writer characteriſtic, from the reign of Tiberius to the year 1800. Of the author's peculiar ſtyle, we have before ſeen ſpecimens. The familiar frequently predominates, particularly in narration. "Suetonius, for example, whom Mr. Gibbon calls the diligent and accurate, tells *how* a mule foaled on the inveſting old Galba," &c. Vol. i. p. 25. Sometimes we have two of theſe *hows* together. "Monteſquieu ſays *how* ſuch internal broils ſtrengthen the nerves of government, and tells *how* people accuſtomed to diſpute at home, become *forſooth* invincible abroad." P. 78. Another form of the familiar: "Forgiveneſs is a virtue too good for Pagans *ſomehow*, I feel as if I grudged it them." P. 31. Again, "Pliny tires *one* with *my-lording* Trajan." P. 35.

Mrs. Piozzi, in relating ancient facts, is at the ſame time anxious that we ſhould not loſe ſight of modern events, leſt perhaps they too ſhould be forgotten.

"Agricola ſelected for himſelf the moſt delightful ſpot—leaving to Mr. Lyſons' diligence the praiſe of having diſcovered traces of his grandeur." P. 24.—"Let the *Retroſpectors* of paſt ages own, that thoſe nightly prowlers through our London ſtreets, who dig up the peaceful manſions of the dead, and thoſe unfeeling ſurgeons who diſſect *them*, would by their conduct have awakened Claudius." P. 25.—"The mornings of rich people—were conſumed in riding up and down the ſtreets, at riſk of breaking their empty heads upon the pavement; not in the ſame manner as our London youths *gallop along Bond-Street or Piccadilly*, dreſſed like their grooms, but with a long train of domeſtics," &c. P. 71.

At other times a more elevated ſtyle is aſſumed; and we read of perſons who were "ardent only to chace affrighted Vice into

into the arms of impoſſibility." Frequently, we have been inclined to ſuppoſe that the author had originally written her narrative in blank verſe, and that it had afterwards been disjointed, either by her own change of deſign, or by the inattention of her printer. Thus we read:

" Comus and Momus fly diſgraced away,
And laughing Ceres reaſſumes the land." P. 29.

In the following ſentences alſo, though not exactly meaſured, we ſeem to trace, " *disjectæ* membra poetæ."

" Boundleſs curioſity too, daughter of affluent wealth, and parent of general knowledge; impatient of delay, and ardent for immediate gratification, now robbed the world of Pliny's future labours, while hot Parthenope panted amidſt volcanic fires,

And flames of accident or ſtrange caprice
Devoured the ſtreets of Rome,

burning for three nights and days with unremitting violence." P. 29.

It appears that, as in ſome plays, the elevated characters ſpeak blank verſe, while thoſe of lower order talk proſe; ſo when Mrs. P. means to raiſe her ſtyle, ſhe writes in tragic numbers. Thus;

" Chaſed many Vandals from their ancient ſeats,
And ſo increas'd his wild and wide domain,
Soon to be called after his name, their founder,
That all the northern diſtricts of the empire
Felt juſtly fearful of theſe gathering ſtorms." P. 76.

To a ſtill greater extent, in the following paſſage:

" But when th' unfeeling north pour'd forth her waſte
Inhabitants, and bid them roam for prey,
Regardleſs of the ruin left behind:
Onward they preſs'd in countleſs multitudes,
Unconſcious ſhoals; as when old ocean half
Acquires ſolidity from life that ſtirs
Within, ——— &c.
So burſt theſe Goths and Vandals on mankind,
Sparing no ſex, no age, and no opinion." P. 80.

In the laſt of theſe lines we have only omitted two words, which *we are perſuaded* are an interpolation; the reſt is preciſely as it ſtands in the book, except in being divided into lines. But the heroine ſpeaks again:

" In thoſe black days, when after Caius' death
Sorrow pervaded the damp vaults, where ſad
Marcellus ſate, and mourn'd his murder'd friends;
Yet out of theſe that ſtill remain'd alive," &c. P. 91.

Finally,

Finally, for we muſt not cite too much.

> " The boy who trembles at a rod, ſaid he,
> Will never make a man to ſhake a ſpear.
> The women then and prieſts,—
> Who only needed not to fight in battle;
> Preſerv'd alive the veſtal fire of ſcience,
> Which often ſinking to the ſocket's edge,
> Threaten'd its total loſs; yet glimmering on
> In the ſad ſepulchre of general knowledge,
> Waited a purer air,—
> When its weak languid rays might try t'expand
> And cheer benighted man with its revival." P. 144.

If theſe ornaments of ſtyle are unconſciouſly poured forth, we muſt certainly admire the talent which thus performs without effort, what many labour hard to accompliſh. Many like Monſ. Jourdain, have talked proſe half their lives, without knowing it; but few have written half a large book in harmonious heroics, when they meant to write mere proſe. If we might adviſe, the ingenious author ſhould turn the whole into blank verſe, and republiſh it.

Thus have we endeavoured briefly, to let our readers know what kind of entertainment is here prepared for them. Much and various amuſement there certainly is. The quantity of facts related, or alluded to, is very large; the characters and opinions elucidated, very numerous. The ſentiments are benevolent and pious; and if we conſider how much time and labour it required to collect and commit the whole to paper, we cannot but wonder at the patience of the author. For lapſes in point of accuracy, or other blemiſhes, which in a work ſo extenſive might be expected, we ſhall not endeavour to detect them. It will be a good exerciſe for thoſe who, for any reaſon, ſuſpect ſuch failings, to compare our lively lady with more elaborate hiſtorians; and inſtruct themſelves, without telling tales of her.

ART. VI. *Review of the Statutes and Ordinances of Aſſize, which have been eſtabliſhed in England from the Fourth Year of King John*, 1202, *to the Thirty-ſeventh Year of His preſent Majeſty. By G. Atwood, Eſq. F. R. S.* 4to. 91 pp. Egerton, &c. 1801.

THE ſale of bread has, for ſix centuries, been under the guardianſhip of an aſſize; which, however varied by ſucceſſive regulations in point of form, has always had the ſame objects: 1. to give to the manufacturer of bread a ſufficient

cient compenſation for his time, labour, and capital employed; 2, to ſecure the conſumer from impoſition. The intent of Mr. Atwood, in this Review, is,

"not to offer any opinion reſpecting the proportion of allowance or profit which ought to be granted to the manufacturer of bread; but merely to ſtate with preciſion what the amount has actually been, according to preceding regulations, and what it is, according to the laws now exiſting: alſo to point out the principle on which theſe allowances have been given, diſtinguiſhing thoſe which are apparent and avowed, from others which are either concealed from public knowledge, or are leſs diſtinctly expreſſed." P. 2.

This ſtatement is made by the help of certain average proportions aſſumed as exiſting, 1, between a given meaſure of corn, and its weight; 2, between the weight of corn, and that of the flour it produces; 3, between the weight of flour, and that of the bread made and baked from it. "Without the aſſumption of ſuch averages," as Mr. Atwood juſtly obſerves "no table of aſſize could be framed, or ſubſequently examined, under any fixed principle." We ſhall firſt pay our attention to the averages aſſumed by the author, as the foundation of his calculations.

1. He ſtates the average weight of a buſhel of wheat to be 59lbs. a proportion in ſome inſtances adopted by the legiſlature; while in others, particularly in ſtat. 13 Geo. III. (the only one relating to the aſſize, in which the weight of corn is mentioned) it is taken at 60lbs. which appears to us nearer the truth.

2. He obſerves, "that wheaten bread is known to have been made of flour which conſiſts of three fourth parts of the corn by weight, by the cuſtom of the realm from time immemorial." This proportion, however accurate it may have been formerly, is now, from modern improvements in the machinery, become too favourable to the mealman; it was found by experiments made for the Committee of the Houſe of Commons in 1800, that a buſhel of corn weighing 58lbs. will produce 45½lbs. of ſtandard wheaten flour. This exceſs of produce will increaſe the latent profit nearly 3 per cent. above Mr. Atwood's calculation.

3. His third average is taken from the experiments of Sir William Young; who found the weight of bread, when baked, to exceed that of the flour whence it is made, by one third.

Hence, the ſum of Mr. Atwood's hypotheſis is, that a quarter of wheat weighs, on an average, 472lbs. that it produces three fourths of that weight, or 354lbs. of wheaten flour; and that the weight of the bread made from it, being one third greater than that of the flour, will be the ſame as that of the quarter

of

of corn, or 472lbs. which is equal to 27,165 peck loaves. To determine therefore in groſs, the compenſation to the manufacturer for his charges and profit, nothing more obviouſly is neceſſary, than to compute by the Table of Aſſize, what he receives on the ſale of 472lbs. of bread; and the exceſs of this ſum, above the price of the quarter of corn, is the compenſation ſought.

But in order to analyze this allowance, and to diſcover its component parts, Mr. Atwood proceeds thus: he firſt calculates what weight of bread will ſell (excluſive of the addition made to the price by the allowance for baking) for the ſame money as the quarter of corn; which is thus found: as the price of any loaf is to its weight, ſo is the price of the quarter of corn to the weight of bread, which ſells for the ſame ſum. It is worthy of remark, that in all the Tables prior to 31 Geo. II. and alſo in that of 13 Geo. III. 418lbs. is the weight of bread which ſells for the price of the quarter of wheat: the manufacturer was repaid his purchaſe-money by the ſale of this quantity; but as the quarter produced to him 472lbs. of bread, the remaining 54lbs. formed that part of his compenſation, which Mr. Atwood calls LATENT PROFIT; amounting to 13 per cent. on the capital employed; for as 418 to 54, ſo is 100 to 13 nearly. Next to this is the *money allowance* for baking, or the additional ſum added on that account to the price of corn in fixing the aſſize; this has been gradually increaſed from 7¼d. per quarter, allowed in ſtat. 51 Hen. III. to 12s. per quarter, now generally conſidered by magiſtrates as an adequate compenſation. But it is to be obſerved, that the baker receives this ſum on every 418lbs. of bread; becauſe, in the conſtruction of the Tables, that weight of bread is conſidered as the produce of the quarter; and, conſequently, that he has what Mr. Atwood calls *an advance on the allowance-money, or ſecond latent profit*, on the ſale of the remaining 54lbs. the exceſs of the real above the eſtimated produce of a quarter: this ſecond latent profit will obviouſly be 13 per cent. on the money allowance, amounting to 1s. 7d. when the allowance is 12s. Beſides theſe ſeveral articles of compenſation, which are a direct charge on the conſumer, the manufacturer has alſo an additional profit from the bran and pollard; which, in flour conſiſting of three fourths parts of the corn by weight, is eſtimated by Mr. Atwood at 10 or 12 per cent. Such were the beneficial proviſions of the legiſlature "during a long period of time, including viciſſitudes of ſeaſons, marked by extremes of plenty and ſcarcity;" and they are ſaid to have afforded "a proportion of profit which *the baker* was well contented

contented to accept, and the conſumer paid without murmur or complaint."

We admit this to be a very accurate ſtatement, of what has been the charge to the conſumer; but we are of opinion, that the whole of this compenſation has never been received by the baker. We do not think the legiſlature, at ſo early a period as the reign of Henry III. entered into the abſtract conſideration of per centage profit; but that it merely adapted the law to exiſting circumſtances. The baker in thoſe days bought his corn, and made his flour; but as few of the trade could be owners or occupiers of mills, he was in general obliged to ſend his corn to another to grind; the compenſation for which was a toll taken in kind; and it ſeems probable, that 418lbs. of bread was made to ſell for the price of the quarter of corn; becauſe that weight of bread was eſtimated to be the produce of the weight of meal received back from the mill. Calculation confirms our conjecture; as the proportion between the prices of corn and bread is the ſame in all the Tables prior to 31 Geo. II. it may be fairly aſſumed, that the intermediate proportions continued alſo unvaried; but the proportion of bread to flour is that of 20 peck loaves to the ſack; therefore, as 347½lbs. the weight of 20 peck loaves, is to 280lbs. the weight of a ſack of flour; ſo is 418lbs. of bread to 336¾lbs. the quantity of flour allowed by the Tables for making 418lbs. of bread: 336¾lbs. of flour is the produce of 449lbs. of meal; which, ſubtracted from 472, leaves 23lbs. for the miller's toll, agrees very nearly with an ancient ſtatute, probably coeval with the aſſize, reſtricting him to the twentieth grain. It ſeems therefore evident, that ſome portion of the latent profit was always diverted from the baker to the miller; and a much larger ſhare, together with all the advantage ariſing from the bran and pollard, when the baking and mealing trades became altogether ſeparate.

From the conſideration of preceding regulations, we ſhould next accompany Mr. Atwood in his review of the laws now exiſting; which are, ſtat. 13 Geo. III. (correſponding entirely with ſtat. 8 Anne, and which may therefore be conſidered as included in the foregoing remarks) ſtat. 37 Geo. III. which regulates the aſſize in the metropolis, and ſtat. 31 Geo. II. which continues ſtill in force in every other part of the kingdom; but our limits oblige us to confine ourſelves to the examination of what he has ſaid on this latter ſtatute.

The Aſſize Tables there are very anomalous and incorrect. On a ſuppoſition of the price of a ſack of flour, or of 20 peck loaves, excluſive of the money allowance, being the ſame as

that of 7¼ buſhels of wheat (which Mr. Atwood allows to have been the proportion intended) 370,66lbs. ſhould have been the weight of bread allowed to be ſold for the price of the quarter of corn; but he finds by repeated calculations from the weights of the ſhilling loaf, that it is on an average only 365,25lbs. a ſimilar calculation from the prices of the quartern loaf, would have given a ſtill lower average. On this average of 365,25lbs. Mr. Atwood founds the following calculation:

"*As* 472lbs. *of wheaten bread is made from the quarter of wheat of an average weight and quality*, the difference of theſe quantities, or 107lbs. will be the *clear gain** on the quarter of wheat, which is to 365,25lbs. as 29,31 to 100: 29,31 per cent. on the price of the corn, is therefore the latent profit; and the advance on the allowance for baking, in conſequence of the mode of paying it, will be to the allowance itſelf as 29,31 to 100,"—

[that is, 3s. 6d. per quarter, when the allowance is 12s.] Mr. Atwood here evidently ſuppoſes the wheaten bread, made according to the regulations of 31 Geo. II. to be exactly the ſame as that made conformable to the preceding ſtatute of 8 Ann: for if, as he ſtates, the produce of a quarter of corn in bread was the ſame under both, the flour muſt alſo have been of the ſame fineneſs; ſince flour of a ſuperior quality cannot be made without a diminution of produce from a given quantity of corn. We think Mr. Atwood here in an error, and the detection of this error of ſome importance; as his calculations may, as in general they well deſerve, have conſiderable weight, in forming new regulations, which are ſo much wanted and wiſhed for. We ſhall, therefore, ſtate what appears to us to have been the intent of the legiſlature; and what, as far as we can diſcern it, the practice of the trade. Now the legiſlature has uniformly conſidered the wheaten bread, intended to be made by ſtat. 31 Geo. II. as ſuperior in fineneſs to that authorized by former acts: for in 1773 they reſtored the uſe of the bread of the former ſtandard, which they diſtinguiſhed by the appellation of *Standard Wheaten*, and directed it to be ſold at a cheaper rate than the wheaten bread of 31 Geo. II. and authorized the magiſtrates, at their diſcretion, to prohibit the making or ſelling any finer ſort than this ſtandard wheaten. In 1800, government, eſteeming this power veſted in the

* This is inadvertently expreſſed; it is part of the compenſation for charges and labour, as well as for capital employed: and perhaps the term *latent profit* may miſlead an incautious reader; *latent compenſation* would be more accurate.

magiſtrates

magiſtrates as a certain mode of leſſening the national conſumption, recommended the exertion of it; and orders were made to that purpoſe, at the quarter ſeſſions of ſeveral counties; but before the time came when they were to be in force, a popular clamour was raiſed againſt the meaſure; a Committee of the Houſe of Commons inſtituted an enquiry into the wholeſomeneſs of Standard Wheaten Bread; and the faculty, when examined, expreſſed their doubts whether it might not diſagree with the conſtitutions of thoſe who had not been accuſtomed to it. Hence it is evident, that parliament, miniſtry, and the public, conſidered the wheaten bread in uſe as ſuperior in fineneſs to the ſtandard wheaten; and underſtood the Act of 31 Geo. II. to have ſanctioned and required the uſe of finer flour, when it made ſo conſiderable an advance on the price of bread. It is perhaps impoſſible to ſtate preciſely what was then ſuppoſed the real produce of a quarter of wheat in flour; but it could not be ſo high as the three fourth parts in weight; and, conſequently, the latent profit intended to be given could not amount to 29 per cent. Mr. Pownal, a very competent judge, tells us, that wheaten bread ſhould be made of the flour, called by the mealmen *Houſeholds*: and it ſeems probable, that it was ſo made when the Act firſt paſſed; it appears from two ſtatements of the practice of the trade in 1773 and 1795, that this *Houſehold* flour has been lowered in quality; and we learn from Mr. Atwood, that the bakers uſe an inferior flour, formed by the mixture of five ſacks of houſehold with one ſack of ſeconds. Theſe circumſtances may have brought the wheaten bread in uſe nearer in quality to the old, or ſtandard wheaten; and have increaſed the latent profit (contrary to the intent of the legiſlature) almoſt to the rate at which Mr. Atwood has ſtated it.

We ſhall here cloſe our remarks on a work, which we judge to have conſiderable merit, and to be of general utility. The reader will find in it a vaſt fund of information*; and we ſtrongly recommend the attentive peruſal of it, to every one who is deſirous of acquiring a clear knowledge of the ſubject. Where we have differed in opinion from the ingenious author, we have ſtated our reaſons for it; that, if they ſhould appear to him of any weight, he may avail himſelf of them in a future edition; in which we wiſh to ſee his analyſis extended; and

* We have confined ourſelves to the examination of the principles of Mr. Atwood's calculations, and of the manner he applies them; not having room either to enumerate the many uſeful Tables, or to point out the many judicious remarks contained in his Review.

that he would ſtate, with his accuſtomed accuracy, in what proportions the *latent profit* has, at different periods, been divided between heretofore the miller, now the mealman, and the baker. Such an addition would greatly add to the uſefulneſs of his work; for ſince, in any new law, a diſtinct conſideration muſt be had of the profits of each trade, a clear knowledge of what theſe ſeparate profits have hitherto been, is certainly requiſite to their future regulation.

ART. VII. *A Treatiſe on Opthalmy, and thoſe Diſeaſes which are induced by Inflammation of the Eyes, with new Methods of Cure. By Edward Moore Noble, Surgeon. Part the Second.* 8vo. 200 pp. 4s. Robinſons. 1801.

WE noticed in our Review, for November, 1800, the Firſt Part of this work, in which the author treated of that ſpecies of opthalmia, which is occaſioned by exceſs of ſtimuli. In the Part before us, we have an account of opthalmia "ariſing from a deficiency of ſtimulus, occaſioning an accumulation of the irritable principle, which the author conſiders," he ſays, "as the moſt uſual cauſe of inflammation." In opthalmia, proceeding from exceſs of ſtimuli, the cure conſiſts in removing the irritating cauſe, which is uſually ſomething extraneous to the eye, as particles of ſand, lime, or metal, the hairs of the eye-lids, ſharp acrid tears, or matter, warts, or other humours of the eye-lids, &c. and then in applying ſuch things as are proper to appeaſe the inflammation, which may remain ſome time after the irritating ſubſtances are removed. The author objects to the uſe of poultices to the eye, when wounded or bruiſed, or ſuffering under inflammation from any other cauſe. By their preſſure, and by their retaining the heat, tears, or other diſcharges, they never fail to increaſe, he ſays, the irritation on the part. The ſame objection lies againſt the application of cloths wetted with water, or any aſtringent, or other lotions, and confined by bandages. He recommends ſimply waſhing the part frequently with water, at the ſame time wearing a ſhade, or ſitting in a darkened room.

The practice of uſing warm, inſtead of cold, applications to appeaſe heat and inflammation in the eye, was ſtrongly inſiſted on by Mr. Benedict Duddell, ſurgeon and oculiſt, in his Treatiſe on the Diſeaſes of the Eye, &c. publiſhed in 1729; it has alſo been ſince recommended by Mr. Ware. Duddell ordered it to be applied inceſſantly for twelve or more hours in ſucceſſion.

This,

This, with a cooling and antiphlogiſtic plan of treatment, will uſually prove ſucceſsful. Duddell opened the veſſels of the eye, by means of a bruſh made with the beards of barley, previous to uſing the warm water, and repeated the operation, if the inflammation and pain continued. He alſo covered the eye at night with the pulp of a roaſted apple. Mr. Noble attributes the whole of the benefit received by the patients, to the application of the warm water.

In curing opthalmia, ariſing from a deficiency of ſtimuli, and a conſequent accumulation of the irritable principle, the beſt ſtimulants, the author ſays, are caloric, applied by means of water; or pure alcohol, diluted with water; by the application of which, the accumulated irritable principle will be exhauſted. The mode of applying caloric, is by means of water heated beyond what is pleaſant to the feel, into which the eye is to be immerſed. The author prefers a wine glaſs, to the eye-cup, for this operation, not only as containing a greater quantity of water, but as allowing the free motion of the eye-lids when immerſed. The author attributes the relief obtained from fomenting inflamed eyes with the decoction of camomile, poppies, &c. to the caloric, rather than to the other ingredients. In this manner the caloric is to be applied every ten minutes, until the pain abates. Where immerſion cannot be complied with, as particularly with children, the eye muſt be fomented with cloths wrung out of hot water. The application of alcohol mixed with cold water, with or without camphor, is found to have an effect ſimilar to heated water, by ſtimulating the part, and thence exhauſting the irritability. The tincture of opium, which has been lately recommended, particularly by Mr. Ware, operates in the ſame manner in curing inflammation of the eye. Theſe ſtimulants, however, ſhould not be applied, he ſays, in the firſt ſtage of opthalmia. The author has long uſed, and with marked ſucceſs, a tincture of tobacco, rubbed freely on the part, in curing a particular ſpecies of head-ach, frequently accompanying opthalmia. After this general account of the natural cauſe, and treatment of opthalmia, he proceeds to give more particular directions for curing the diſeaſe, or for removing defects in the eye that may remain after the inflammation has ſubſided; and concludes with reciting a number of caſes, illuſtrative of his doctrine. Speaking of the various lotions or ointments that have acquired reputation in curing opthalmia, he cenſures thoſe containing lapis calaminaris, tutia, zinc, &c. Theſe hard ſubſtances, even when minutely levigated, being more likely, by irritating the eye, to increaſe than cure the inflammation.

ART.

ART. VIII. *Glig-Gamena Angel Deod; or, The Sports and Paſtimes of the People of England; including the Rural and Domeſtic Recreations, May-Games, Mummeries, Pageants, Proceſſions, and Pompous Spectacles, from the earlieſt Period to the preſent Time; illuſtrated by Engravings ſelected from ancient Paintings, in which are repreſented moſt of the Popular Diverſions. By Joſeph Strutt.* 4to. 351 pp. 2l. 12s. 6d. coloured, Five Guineas. White. 1801.

WITH this intereſting and curious publication we have been highly gratified; and we doubt not that our readers will partake of the ſame entertainment with equal pleaſure. To a philoſophical mind, no object perhaps is more important than the minute inveſtigation of antiquities: and imagination always feels a pleaſure, though a pleaſure ſometimes mixed with melancholy, in looking back upon the manners of elder days; in reflecting upon times and characters that are gone, never to return.

Mr. Strutt has here preſented the reader with a chronological exhibition of the ſports and paſtimes of our anceſtors; and, in the courſe of his extenſive reſearches, illuſtrates many cuſtoms long ſince obſolete, and ſeveral hiſtorical obſcurities, hitherto ſparingly or not at all explained. The variety of manuſcript authorities, collected with equal induſtry and judgment from private and public libraries, gives a peculiar intereſt to the volume; ſpecifying many circumſtances reſpecting our national manners, of which the knowledge could not elſewhere have been obtained. To the treaſures in the Royal Library, and in the Britiſh Muſeum, and to the very curious collection of Mr. Douce, an able commentator on Shakſpeare, Mr. Strutt appears to have been particularly indebted. The materials which compoſe the volume are perſpicuouſly arranged; and, in a word, few parts of Engliſh antiquity have been more zealouſly or more ſucceſsfully examined than the *Sports and Paſtimes of the People of England.*

The work is divided into four Books, preceded by an Introduction; in which the author gives

"a *general* arrangement of the popular ſports, paſtimes, and military games; together with the various ſpectacles of mirth or ſplendour, exhibited publicly or privately, for the ſake of amuſement, at different periods, in England."

In this Introduction, Mr. Strutt informs us that, as it is his intention in the following pages to confine himſelf as much as poſſible to poſitive intelligence, he ſhall ſtudiouſly endeavour

to

to avoid all controverſial and conjectural arguments; and ſhall treat upon ſuch paſtimes only as have been practiſed *in this country:* but that, as many of them originated on the continent, frequent digreſſions, by way of illuſtration, muſt neceſſarily occur, which he ſhall, however, make it his buſineſs to render as conciſe as the nature of the ſubject will permit them to be. His examination begins at the conqueſt of Britain by the Romans, and is progreſſively carried on, through the Saxon and Norman eras, to the days in which

> "Pomp, and feaſt, and revelry,
> With maſk, and antique pageantry,"

were in the higheſt faſhion; the days of the Eighth Henry, and of his daughter Elizabeth. He concludes his *general* examination by modeſtly ſtating the plan purſued in the accompliſhment of his elaborate deſign.

"Having laid before my readers a general view of the ſports and paſtimes of our anceſtors, I ſhall proceed to arrange them under their proper heads, and allot to each of them a ſeparate elucidation. The taſk, in truth, is extremely difficult; and many omiſſions, as well as many errors, muſt of neceſſity occur in the proſecution of it; but none, I hope, of any great magnitude, nor more than candour will overlook, eſpecially when it is recollected that, in variety of inſtances, I have been conſtrained to proceed without any guide, and explore, as it were, the receſſes of a trackleſs wilderneſs. I muſt alſo entreat the reader to excuſe the frequent quotations he will meet with, which in general I have given *verbatim;* and this I have done for his ſatisfaction, as well as my own, judging it much fairer to ſtand upon the authority of others, than to arrogate to myſelf the leaſt degree of penetration to which I have no claim.

"It is neceſſary to add, that the plates, which conſtitute an eſſential part of this work, are not the produce of modern invention, neither do they contain a ſingle figure that has not its proper authority. Moſt of the originals are exceedingly ancient, and all the copies are faithfully made without the leaſt unneceſſary deviation. As ſpecimens of the art of deſign, they have nothing to recommend them to the modern eye, but as portraitures of the manners and uſages of our anceſtors, in times remote, they are exceedingly valuable; becauſe they not only elucidate many obſolete cuſtoms, but lead to the explanation of ſeveral obſcurities in the hiſtory of former ages."

We ſhall preſent our readers with the Contents of the four Books; together with a few remarks, adverting to ſubjects contained in *ſome of the chapters.* Of ſuch a publication, the analyſis ought certainly to be complete. But it would far exceed the limits of our Review, if we were to deſcant on the Contents of *every chapter.*

BOOK I.

BOOK I. *Rural Exercises practised by Persons of Rank.*

"Chap. I. Hunting more ancient than hawking.—State of hunting among the Britons.—The Saxons expert in hunting.—The Danes also.—And the Normans.—Their tyrannical proceedings.—The Progress of this Sport.—Laws relating to hunting.—Hunting followed by the clergy.—The manner in which they pursued this pastime.—The English ladies fond of hunting.—The privileges of the citizens of London to hunt.—Private privileges for hunting.—Two treatises on hunting considered.—The names of beasts to be hunted.—Wolves not all destroyed in Ædgar's time.—Dogs for hunting.—Various methods of hunting.—Terms used in hunting.—Times when to hunt.

"Chap. II. Hawking practised by the nobility.—Its origin not well known.—A favourite amusement with the Saxons.—A romantic story relative to hawking.—The Grand Falconer of France, his state and privileges.—Edward the third partial to hawking.—The ladies fond of hawking.—Its decline.—How it was performed.—The embellishments of the hawk.—Treatises concerning hawking.—Laws respecting hawks.—Their great value.—The different species of these birds, and their appropriation.—Terms used in hawking.—Fowling, and fishing.—The stalking horse described.—Lowbelling.

"Chap. III. Horse-racing known to the Saxons.—Races in Smithfield, and why.—Races, when practised.—The Chester Races.—Stamford races.—Value of running-horses.—Highly prized by the poets.—Horse-racing commended as a liberal pastime.—Charles the Second, and other monarchs, encouragers of horse-racing.—Races upon Coleshill-heath.

BOOK II. *Rural Exercises generally practised.*

"Chap. I. The English famous for their skill in archery.—The use of the bow known to the Saxons and the Danes.—The form of the Saxon bow.—Archery improved by the Normans.—The ladies fond of archery.—Observations relative to the cross bow.—Its form, and the manner in which it was used.—Bows ordered to be kept.—The decay of archery, and why.—Ordinances in its favour.—The fraternity of St. George established.—The price of bows.—The necessary utensils for archery, and directions for its practice.—The marks to shoot at.—The length of the bow and arrows.—Extraordinary performance of the archers.—The modern archers inferior to the ancient in long-shooting.—The Duke of Shoreditch, why so called.—Grand procession of the London archers.—A good archer, why called Arthur.—Hand-guns, and other weapons of like kind.—Prizes given to the archers.

"Chap. II. Slinging of stones an ancient art.—Known to the Saxons and the Normans.—How practised of late years.—Throwing of weights and stones with the hand.—Casting of the bar and hammer.—Of spears.—Of quoits.—Swinging of dumb bells.—Foot-races.—The game of base.—Wrestling much practised formerly.—Prizes for.—How performed.—Swimming.—Sliding.—Skating.—Rowing.—Sailing.

"Chap. III.

" Chap. III. Hand-ball an ancient game.—The ball, where ſaid to be invented.—Uſed by the Saxons, and by the ſchool-boys of London.—Tennis-courts erected.—Tennis faſhionable in England.—A famous woman-player.—Hand-ball played for tanſy-cakes.—Fives.—Balloon-balls.—Stool-ball.—Hurling.—Foot-ball.—Camp-ball.—Goff.—Cambuc.—Bandy-ball.—Stow-ball.—Pall-Mall.—Ring-ball.—Club-ball.—Cricket.—Trap-ball.—Northern-ſpell.—Tip-cat."

BOOK III. *Paſtimes uſually exerciſed in Towns and Cities, or Places adjoining to them.*

" Chap. I. Tournament a general name for ſeveral exerciſes.—The quintain an ancient military exerciſe.—Various kinds of quintain.—The name, whence ſaid to be derived.—The water-quintain deſcribed.—Running at the quintain practiſed by the citizens of London.—And why.—The manner in which it was performed.—Exhibited for the paſtime of Queen Elizabeth.—Tilting at a water-butt.—The human quintain.—Exerciſes probably derived from it.—Running at the ring.—Difference between the tournaments and the juſts.—Origin of the tournament.—The troy game.—The bohordicum, or cane game.—Derivation of the word tournament.—How it was performed.—When firſt practiſed in England.—Its laws and ordinances.—Reſpect paid to the ladies.—Juſts leſs honourable than tournaments.—The round table.—The nature of the juſts.—Made in honour of the fair-ſex.—Juſts and tournaments exhibited with great ſplendour.—The nobility partial to theſe ſports, and why.—A challenge for both.

" Chap. II. Ancient plays called miracles.—Taken from Scripture.—Continued ſeveral days.—The Coventry play.—Myſteries deſcribed.—How enlivened.—Moralities deſcribed.—The fool in plays, whence derived.—Secular plays.—Interludes.—Chaucer's definition of the tragedies of his time.—Plays performed in churches.—Corniſh miracle.—Plays.—Itinerant players, their evil characters.—Court plays.—The play of Hock-Tueſday.—Decline of ſecular plays.—Origin of puppet plays.—Nature of the performances.—Superſeded by pantomimes.—Moving pictures deſcribed."

The *refinements of the preſent day* will increaſe the bulk of this chapter in a future edition. *Phantaſmagoria* and *Skiagraphema* muſt hereafter be admitted into the account of ſcenic amuſements; and poſterity will be led to admire the *ghoſt-loving* taſte of their forefathers, as well as the " *Greek invocations* which called *them* into a circle!"

" Chap. III. The Britiſh bards.—The Anglo-Saxon glee-men.—The nature of their performances.—The harp an inſtrument of muſic much uſed by the Saxons.—The Norman minſtrels.—Their different denominations, and profeſſions; greatly encouraged; their privileges, their inſolence, their decline.—Flatterers of the great.—Satiriſts.—Women minſtrels.—The dreſs of the minſtrels.—The king of the minſtrels,

minſtrels, why ſo called.—Rewards given to minſtrels.—Minſtrels were ſometimes dancing-maſters.

" Chap. IV. The joculator.—His different denominations.—His extraordinary deceptions.—Chaucer's thoughts concerning his performances.—Aſiatic jugglers.—Remarkable ſtory from Froiſſart.—The tricks of the jugglers aſcribed to the agency of the devil.—More reaſonably accounted for.—John Rykell a celebrated tregetour.—Various performances.—Privileges of the joculators at Paris.—The juggler's exhibition in later times.—The king's joculator an officer of rank.—The great diſrepute of modern jugglers.

" Chap. V. Dancing, tumbling, and balancing, part of the joculator's profeſſion; performed by women.—Dancing connected with tumbling.—Antiquity of tumbling; much encouraged.—Various dances deſcribed.—The ſword-dance.—Rope-dancing.—Wonderful performances on the rope.—Fool's dance.—Morris dance.—Egg dance.—Ladder dance.—Jocular dances.—Wire dancing.—Grand ballette dances.—Leaping and vaulting.—Balancing of various kinds.—The poſture-maſter.—The mountebank.—The tinker.—The fire-eater.

" Chap. VI. Animals, how tutored by the jugglers.—Tricks performed by bears; by apes and monkeys; by horſes.—Origin of the exhibitions at Aſtley's, and at the Circus.—Dancing dogs.—The hare beating a tabor.—The learned pig.—A dancing cock.—The deſerter-bird.—Imitations of animals.—Mummings and maſquerades, whence derived.—Baiting of bulls, bears, horſes, &c. faſhionable ſports; how performed.—Prize fighting.—Challenge and anſwer of two prize-fighters.—Quarter ſtaff.—Extraordinary trial of ſtrength.

" Chap. VII. Ancient ſpecimens of bowling.—Poem concerning.—Bowling-greens firſt made by the Engliſh.—Bowling alleys.—Long-bowling.—Suppoſed origin of billiards.—Kayles.—Cloſh.—Loggats.—Nine-pins—Skittles.—Dutch pins.—Four corners.—Half bowl.—Nine holes.—John Bull—Pitch and huſtle.—Bull-running.—Badger-baiting.—Cock-fighting.—Throwing at cocks.—Duck-hunting.—Squirrel-hunting.—Rabbet-hunting."

To the account given in this chapter, of the barbarous paſtime of *cock-fighting*, we ſhall venture to offer ſome additions; eſpecially as they are derived chiefly from a little treatiſe on the ſubject, which appears to have eſcaped the notice of all our antiquaries. This black-letter treatiſe is entitled " *The Commendation of Cockes and Cock-fighting*, &c. 4to. Lond. 1607;" dedicated to Sir Henrie Bedingfield in Norfolk, by George Wilſon. Amidſt a heap of quaint and laughable remarks, we find an hiſtorical one of ſome importance.

" Our late Prince of famous memorie, king Henrie the eight, did take ſuch pleaſure and wonderfull delight in the Cocks of the Game, that he cauſed a moſt ſumptuous and ſtately Cock-pit to be erected in Weſtminſter, wherein his Maieſtie might diſporte himſelfe with Cocke-fighting, among his moſt noble and louing ſubiects, who in like manner did affect that paſtime ſo well, and conceiued ſo good an opinion of

of it, not only becauſe the king was ſo addicted to it, but alſo in regard of the great valor and incomparable courage that the Cockes ſhewed in their battels; the which did inflame their hearts, that they cauſed Cocke-pits to be made in many cities, boroughes, and townes, throughout the whole realme. To which Cocke-pits reſorted both Dukes, Earles, Lords, Knights, Gentlemen, and Yeomen; there to recreate and delight themſelves with Cocke-fighting."

The author relates many hard-fought battles, at the recital of which the *Cockers* of modern days, "had they three ears," would liſten with delight. But, in extracting ſuch paſſages, we ſhould feel abhorrence. We wiſh that a paſtime ſo cruel was aboliſhed. We find that it was reprobated in the time of Charles I. by a paſſage in an Epigram* of Bancroft, addreſſed to Maſter William Latkins, *on Cocke-fighting;* in which the writer affects to deduce a moral from the barbarous exhibition.

> "Some, that diſlike whate'er their betters love,
> *This paſtime* as a cruell ſport reprove.
> But why ſhould not man, of all creatures lord,
> So uſe them as they pleaſure may afford?
> Is it more cruelty for fowles to fight,
> Than beaſts by th' butcher's knife to die outright?
> But I can raiſe good from *the Pit*, and call
> To mind at every ſound ſad Peter's fall;
> And, while they fight that are ſo neare of kinne,
> Spurre up mine anger 'gainſt (mine inmate) ſinne,
> That crowes againſt me, &c."

This paſtime, it ſeems, was prohibited by one of Oliver's Acts, dated March 31, 1654†.

BOOK IV. *Domeſtic Amuſements of various Kinds; and Paſtimes appropriated to particular Seaſons.*

"Chap. I. Secular muſic faſhionable.—Ballad-ſingers encouraged by the populace.—Muſic-houſes.—Origin of Vauxhall; Ranelagh; Sadler's Wells; Marybone Gardens; Operas; Oratorios.—Bell-ringing.—Hand-bells.—Burleſque muſic.—Dancing.—Shovel-board.—Anecdote of Prince Henry.—Billiards.—Miſſiſſipi.—Swinging.—Totter-totter.—Shuttle-cock."

In this chapter, Mr. Strutt notices the *ringing of bells* at funerals, "when they are muffled." Perhaps an extract from the concluſion of a work‡ on this ſubject, not mentioned by

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* "Two Books of Epigrammes, &c. written by Thomas Bancroft, Lond. 1639, 4to. B. ii. Ep. 236."

† See "Hiſtoria Hiſtrionica, 8vo. Lond. 1699."

‡ "Campanologia improved, or, The Art of Ringing made eaſie. 8vo. Lond. 1702."

Mr.

Mr. Strutt, may be acceptable to the curious reader; as it records the performance of the funeral peal two different ways.

"The one is by ringing the bells round at a ſet pull, thereby keeping them up ſo as to delay their ſtriking, that there may be the diſtance of three notes at leaſt (according to the true compaſs of ringing upon other occaſions) between bell and bell; and, having gone round one whole pull, every bell (except the tenor) to ſet and ſtand; whilſt the tenor rings one pull in the ſame compaſs as before: and this is to be done whilſt the perſon deceaſed is bringing to the ground; and, after he is interred, to ring a ſhort peal of round ringing, or changes in true time and compaſs, and ſo conclude. The other way is called *buffetting the bells*, that is, by tying pieces of leather, old hat, &c. round the ball of the clapper of each bell; and then, by ringing them as before is ſhewn, they make a dolefull and mournfull ſound; concluding with a ſhort peal after the funeral is over, the clappers being clear as at other times; which way of *buffetting* is moſt practiſed in this city of London."

"Chap. II. Sedentary games.—Dice-playing; its prevalency and bad effects.—An anecdote relating to falſe dice.—Cheſs, the origin unknown.—The cheſs-board.—The pieces, and their form.—The various games of cheſs.—The philoſopher's game.—Draughts, French and Poliſh.—Merelles, or nine mens' morris.—Fox and gooſe.—Solitary game.—Backgammon, anciently called tables.—The different manners of playing at tables.—Domino.—Cards, when invented.—Card-playing much practiſed; forbidden.—A ſpecimen of ancient cards.—The games formerly played with cards.—The game of gooſe; and of the ſnake.—Croſs and pile.

"Chap. III. The Lord of Miſrule ſaid to be peculiar to the Engliſh.—A court officer.—The maſter of the king's revels.—The Lord of Miſrule and his conduct reprobated.—The king of Chriſtmas; of the Cocknies; of the Bean.—Whence originated.—The feſtival of fools.—The boy-biſhop.—The fool-plough.—Eaſter-games.—Hock Tueſday.—May games.—Whitſun games.—The vigil of St. John the Baptiſt, how kept.—Setting the Midſummer-watch.—Proceſſions on St. Catherine's day.—Waſſails.—Harveſt-home.—Wakes, church-ales, and fairs; their origin and abuſes.—Sports uſual at them.—Bonfires.—Fire-works.—Illuminations."

Concerning the origin of *Waſſail*, Mr. Strutt obſerves, that, if the derivation of it from the Saxon *Wæs hæl*, *Health to you*, be thought doubtful, he can only ſay, that it has the authority at leaſt of antiquity on its ſide. Anciently, we may add, a drinker was called a *Was-heiler*, or *Wiſher of health*. Mr. Nott, however, the learned tranſlator of Select Odes from the Perſian poet Hafez, printed in 1787, remarking that ſeveral Engliſh words are deduced from the Perſic and Arabic, conſiders *Waſſail* as derived from the Perſian word *Weſel*, which ſignifies *enjoyment*, he believes, in almoſt all its ſenſes. Poſſibly more light will be thrown on this word, in a work announced

nounced for publication by the Rev. Stephen Weſton, which is entitled "A Specimen of the Conformity of the European Languages, particularly the *Engliſh*, with the Oriental Languages, eſpecially the *Perſian*, in the Order of the Alphabet."

We ſhall make one more extract from Mr. Strutt's amuſing volume. Reſpecting the *Harveſt-home*, he produces the following obſervations.

"A foreign gentleman* [Hentzner] who was in England at the cloſe of the ſixteenth century, and wrote an account of what he ſaw here, ſays, "as we were returning to our inn, we happened to meet ſome country people celebrating their *harveſt-home*: their laſt load of corn they crown with flowers, having beſides an image richly dreſſed, by which perhaps they ſignify *Ceres*; this they keep moving about, while the men and women, and men and maid ſervants, riding through the ſtreets in the cart, ſhout as loud as they can till they arrive at the barn." Another foreign writer alſo tells us, that he ſaw "in England the country people bring home" from the harveſt-field, I preſume, he means, "a *figure* made with *corn*, round which the men and the women were promiſcuouſly ſinging, and preceded by a piper or a drum†." "In the north," ſays a modern writer of our own country, "not half a century ago, they uſed every where to dreſs up a figure, ſomewhat ſimilar to that juſt deſcribed, at the end of harveſt, which they called a *kern-baby*, plainly a corruption of *corn-baby*‡." P. 271.

Mr. Strutt will not be diſpleaſed to find ſome of theſe circumſtances relating to *harveſt-home* illuſtrated, in a dramatic piece, by one of our own countrymen; we mean "A pleaſant Comedie, called Summer's laſt Will and Teſtament, written by Thomas Naſh, 1600;" in which Harveſt, perſonified, enters, "with a ſythe on his neck, and all his reapers with ſiccles, and a great black bowle with a poſſet in it, borne before him"; they come in ſinging,

"Merry, merry, merry, cheary, cheary, cheary,
Trowle the black bowle to me;
Hey derry, derry, with a poupe and a lerry,
Ile trowle it againe to thee:
Hooky, hooky, we have ſhorne,
and we haue bound,
And we haue brought Harueſt
home to towne."

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* "His Itinerary is written in Latin, and tranſlated by the late Lord Orford."

† "Præcedente tibicine aut tympano. Moreſin Deprav. Reliq. Orig. in verbo *Vacina*."

‡ "As the *kern*, or *churn*, ſupper is of *corn-ſupper*. Brand's Obſerv. on Bourne's Vulg. Antiq. chap. xxxi. p. 303."

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This ſong, after a converſation between Summer, Autumn, Winter, and Harveſt, is repeated; after which, Summer thus ſpeaks of Harveſt.

"Well, go thy waies, thou *bundle of ſtraw;* Ile giue thee this gift, thou ſhalt be a clowne while thou liu'ſt. As luſtie as they are, they run on the ſcore with Georges wife for their poſſet, and God knowes who ſhall pay goodman Yeomans for his *wheat ſheafe:* They may ſing well enough, Trowle the blacke bowle to mee, trowle the black bowle to mee: for, a hundredth to one, but they will bee all drunke, e're they go to bedde; yet, of a ſlauering foole, that hath no conceyte in any thing, but in *carrying a wand in his hand*, with commendation when he runneth by the high way ſide, this *ſtripling Harveſt* hath done reaſonable well. O that ſome bodie had the wit to ſet his *thatcht ſuite* on fire, and ſo lighted him out: If I had had but a jet ring on my finger, I might haue done with him what I liſt; I had ſpoil'd him, I had took his *apparell* priſoner; for it *being made of ſtraw*, and the nature of jet to draw ſtraw vnto it, I would haue nailde him to the pommell of my chaire, till the play were done, and then haue carried him to my chamber dore, and laide him at the threſhold as a waſpe, or a piece of mat, to wipe my ſhoes on, euerie time I come vp durtie."

We proceed to the remaining chapter of Mr. Strutt's work.

"Chap. IV. The popular paſtimes among the men imitated by the children.—A general deſcription of the childrens' games.—Various paſtimes, the names of which are unknown.—Amuſements mentioned by different writers, but not deſcribed."

APPENDIX. *An Account of the Manuſcripts from which the Subjects of the Plates are taken.*

Such are the contents of this laborious and valuable publication; a publication, which will add to the diſtinguiſhed reputation of the author*, and further endear his name to all the lovers of national antiquities.

ART. IX. *A Comparative View of the Public Finances, &c.*

(Continued from our laſt, p. 279.)

AFTER this diſcuſſion on annuities, we have next to note, that if our debt during the war was increaſed beyond precedent, meaſures were adopted to reſtrain its augmentation, or

* The former works of Mr. Strutt are conſiderable. Namely, 1. Regal and Eccleſiaſtical Antiquities of England, 4to. 1774. 2. View of the Manners Cuſtoms, &c. three vols. 4to. 1774-1776. 3. Chronicle of England, two vols, 4to. 1777-8. 4. Biographical Dictionary of Engravers, 4to. 1786.

to reduce it with a celerity beyond precedent alſo. Such were the convoy tax, the triple aſſeſſments, and, finally, the income tax; of which laſt, together with the capital it is pledged to reduce, a ſhort account ſhall be given, on the principle explained above. Its amount is 5,822,000l. it is engaged for the diſcharge of 56,445,000l. capital, in the 3 per cents. the intereſt of which is 1,693,350l. To this there is to be added a long annuity of 19,666l. to be paid thereby during the term of its operation; the ſum of both is 1,713,016l. leaving a fund of 4,108,984l. for the reduction of the capital; the future improvement of which, according to the average which ſeems to be agreed on by both parties in the ſtate, is taken to be at 3¼ per cent. and the mean price of ſtock 80 per cent.* At this rate, that capital will be entirely redeemed thereby, in nine years, five and half months, from the beginning of its application: and if the ſtocks ſhall be at par at the end of that term, by continuing the tax five or ſix weeks longer, a capital of 655,533l. will be purchaſed by its produce; the intereſt of which, 19,666l. will pay the annuity, and afterwards fall into the free fund. But the preſent value of this great fund, or aſſet, provided for the reduction of its capital, 4,108,984l. at 3¼ per cent. for that term, is 32,210,325l. in money; which, at the rate of the 3 per cent. ſtocks, here taken at 80 per cent. would redeem 40,262,906l. leaving 16,182,094l. an adverſe balance of debt and aſſet on this head. Here it is to be obſerved, that the total debt, 56,455,000l. is a true integral part of the capital, although it will not be inſerted in the next Table; becauſe its fund differs in its nature from all others in the column where it ſhould be placed; the latter being perpetual, and the former to ceaſe at the end of nine years and a half.

Mr. Morgan having determined the funded debt at the end of 1783, or January, 1784, proceeds to give a like ſtatement for the end of April, 1801, in order to compare it with the former; the great importance of the ſubject has induced us to reſtate it, according to the principles above laid down, and to continue it to January, 1802, to include the addition made to it in November laſt, by funding 10,900,000l. Exchequer-bills; which operation is here taken to have been completed. To this account, our limits compel us to give a very compreſſed form; brief notes will be found in the margin, on ſuch articles as there may be any difficulty to verify, and on ſome of the errors of Mr. Morgan, cauſed by the accounts he followed or otherwiſe.

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* To us the rate ſeems too low for a future term of Peace.

Table

Table V.

	Capital £.	Interest.	Funds attached free.	Total Payment.
Annuities for lives or years.....	*21,605,385	1,080,266	462,711	1,542,977
Fixed capital for January, 1784	†211,363,254	6,638,397	nil	6,638,397
—— increase to January, 1793	‡26,869,993	1,193,499	¶1,300,506	2,494,005
—— ditto war to January, 1802	§243,001,681	8,117,864	**2,479,332	10,597,196
Aggregate capital on income excluded.....	502,840,313	17,030,026	4,242,549	21,272,575
Reverted to the state	‖(—)76,096,640	(—)1,805,454	(+)1,805,454	(±)0
Amounts, January, 1802.....	426,743,673	15,224,572	6,048,003	21,272,575

The

* November, 1801, added life-annuities, payable by Great Britain, 8,584l. other additions, two excepted, taken from Mr. Morgan; life-annuities fallen in during eighteen years, 51,771l. those of the last sixteen accrued to the sinking-fund. Errors of Mr. Morgan: he omits to enter as annuities the remainder of tontine 1789, 18,442l. and long-annuity of 1790, 24,365l. Life-annuities, December, 1783, he stated at 82,317l. this includes the tontine of 540l. (see Dr. Price, Rev. Payments, v. 1, here followed by him) fall in fifteen years only, by Mr. Addington's second resolution, 43,597l. therefore reduced to 39,720l. including the tontine. Mr. M. states the life-annuities, prior to the present reign, at 52,727l. excluding the tontine contained in his former account, making a separate article of it, which is a double entry. We take a tontine here as a long-annuity of eighty-three years; this had about forty-eight to run; or its value at 5 per cent. is eighteen years purchase. Mr. Morgan values it at 18,000l. or thirty-three years and one third purchase; but following his first account, we have valued it with the other life-annuities.

† Capital of January, 1784, see note to Table I.

‡ Additions to fixed capital to January, 1793; Mr. Morgan having omitted to enter and value as such, the annuities of 1789 and 1790, obtained for part of an advance in the former year, has, as we conceive, entered the entire advance itself instead thereof. In 1791, he brings to account a loan of a singular nature; making the resumption of the unclaimed dividends at the Bank, 376,739l. an act of borrowing money, impressed to public accountant for services no longer necessary, when repaid constitutes no debt.

§ Increase of capital late war; the addditions to the several capitals by loans taken from Mr. Morgan's account to April, 1801, their sum is 104,861l. below the truth, as appears by Mr. Addington's resolutions

The debt of the Emperor, the repayment of which is ſecured by this ſtate, is 7,502,633l. in the 3 per cents. and an annuity of 230,000l. for a term of which nearly twenty years remain unexpired; and of this we can only ſay, various conceptions are entertained of the magnitude of the chance of our being freed from this obligation, by that prince taking it upon himſelf. But of that probability we cannot judge, and ſhall therefore only lay down what all ſides muſt of neceſſity agree in; that its total amount, diminiſhed by what the writers on life-annuities would call the value of the expectation of repayment, conſtitutes a debt upon Great Britain; yet it cannot be

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tions in June laſt; but as it was not known what rate of intereſt was to be allowed for it, we declined correcting the ſum: to this is added 12,262,500l. nine tenths of the capital ariſing from funding the Exchequer-bills in November laſt.

‖ Capital reverted: to 68,365,458l. ariſing from the commutation of the land tax, and ſtock redeemed to February 1, 1801, in which was included 507,000l. of the 4 per cents. 7,731,182l. is here added, for ſtock calculated to have been purchaſed at the rate of about 62 per cent. during the laſt eleven months of that year.

¶ Grants to the ſinking-fund in peace 1,200,000l. annuities for years taken in 79,880l. and for lives 20,626l.

** Grants to ſinking-fund during the war: by taxes before February, 1801, 2,328,546l. Mr. Tierney, reſolution 6th, 2,350,162l. Mr. Morgan, p. 66, 2,455,976l. the firſt taken; to which are added, 124,267l. or 1 per cent. on capital of November laſt, and 26,519l. life-annuities fallen in.

The errors of Mr. Morgan, on the grants to the ſinking-fund, are of far greater conſequence than any we have above ſtated; his account is in three lines. After the appropriation in 1786, of 1,000,000l. he omits the annual grant, 200,000l. he makes the amount of the annuities expired, 119,880l. of theſe it is on all ſides agreed, that 79,880l. were for years; thus he evidently takes them, and aſſumes 40,000l. as life-annuities fallen in fifteen years, or ſince the formation of the ſinking-fund: and this, *in contradiction to his own*, as well as all other accounts; for, in December, 1783, he ſtates the amount of theſe annuities at 82,317l. and in the very account containing this ſtate of the fund, that in April, 1801, their amount was 52,727l. therefore that fallen in during ſeventeen years and a quarter, was 29,590l. but for fifteen years conſiderably leſs; the laſt article, the fund on the debt of the war, that is, the taxes compoſing it, exceeds the ſum given by the beſt authority, 127,420l. reſolution 6th, Mr. Addington; but the capital error in effect remains behind; at the time he wrote, 1,573,519l. intereſt of capital bought up, had reverted to the ſtate, and this, by the conſtruction of the account, appears as an annual ſum due to the public creditors.

carried to account, becauſe the ſubtrahend cannot be determined.

In the laſt Table, we followed the form of Mr. Morgan's as far as our principles would admit, although with much contraction; but as that form is conſtructed, a great reduction of the capital took place, which cannot appear on the face of it; that of the capital of the annuities exiſting in January, 1784, which amounted in the following eighteen years to 5,838,828l.* can no where have a place in it. This was effected by their attached funds, and afterwards counterbalanced by the capitals of new annuities granted; it is notwithſtanding a true addition to the capital there ſtated to have been extinguiſhed, although an equal ſum ſhould be added to that of the new-annuities, effectively balanced off by it. No traces alſo can appear in ſuch a ſtatement, of charges on account of war, provided for by debentures, occurring in the period it contains; two of this kind in the laſt peace were of great relative amount, and, on the old ſyſtem, would have been diſcharged by loans, in the new they were paid off by money raiſed for that purpoſe. This obſervation we take from Mr. Roſe's brief examination of the finances in 1799, who rightly ſuggeſts, that the difference of capital ſo cauſed, ſhould go to the credit of the new ſyſtem; and this is perfectly agreeable to that axiom of political arithmetic, as old as King and Davenant, that a Damnum ceſſans is a Lucrum emergens. The charge of the Spaniſh armament, 3,133,000l. was of this kind; as alſo the well-deſerved and juſt compenſation of the American loyaliſts, which was an arrear of the preceding war, of which there had been paid, on May 22, 1786, 324,628l.† increaſing the ſubſequent charge given by Mr. Roſe, to 3,270,897l. the total of both is 6,403,897l. By the whole ſyſtem theſe ſums would have been provided for by an increaſe of the capital of the debt; the mean price of ſtock in the laſt peace was 72·46l. at which this ſum is to be taken as funded; whereby 8,837,700l. would have been added thereto; this, increaſed by 5,838,820l. reduced capital of the old annuities, amounts to 14,676,520l. which being added to 76,096,640l. the ſum of reverted capitals in the Table, gives the aggregate 90,773,160l. of which 84,934,340l. is the difference of capital between the old and new ſyſtem. It may be ſaid, that there are certain receipts at the end of a war, ſuch for ſales of prizes, balance of maintenance of priſoners, &c. &c. which might have aided in the diſcharge of the

* See Table III.

† New Annual Regiſter, 1784-5-6, Supplies.

deben-

debentures; but no ſuch receipts expreſsly appear in the ways and means in the firſt years of peace, the proper place to ſearch for them. Certain ſurpluſes in the Exchequer were brought to account, which if they had been intirely formed of theſe payments, would not nearly balance the firſt expence of the Dutch armament, 311,751l. with the Heſſian ſubſidy, for ſome years the true appendage thereof; added to that of our preparations againſt Ruſſia; war expences each, and purpoſely left out, as a ſet-off againſt ſuch poſſible caſual receipts.

We now proceed to compare the amount of the debt, as found in the Table, with that given by Mr. Morgan; he aſſerts that the capital of the public debt has been accumulated "to the enormous maſs of 558 millions (558,111,483l.)" p. 68. To this aſſertion he gives a moſt important place, the formal concluſion of his tract; the very place of a true ſummary of reſults, to be retained in memory, when the detail of particulars on which they are founded ſhall be forgotten. This effectively denies the extinction of any part of the capital, by the ſinking-fund, or the ſale of the land-tax; if no part of it had been ſo paid off, this aſſertion would have been nearly true; but to ſuppoſe that the debt, ſo annihilated, continues afterwards a part of the enormous accumulated maſs he ſpeaks of, is an error of no common magnitude. What man in the conſtant receipt and diſburſement of money, who has coming in, in a given period, a thouſand pounds, and expends a hundred and fifty, was ever ſaid or thought to have accumulated the whole thouſand? The compariſon of Mr. M.'s proceſs and ours, as far as yet carried, appears to ſtand as follows: to the capital in our Table, 426,743,673l. that funded on the income-tax is to be added, and we will join to it that debateable article, the debt of the Emperor: thus the above ſum is increaſed to 493,631,366l. But this amount contains the balance of two particular ſums, the one of charge, and the other of diſcharge, occurring ſince Mr. Morgan wrote; the firſt a new capital formed by cancelling the Exchequer-bills in November, and the ſecond the ſtock redeemed by the ſinking-fund in the laſt eleven months of the year; the difference of theſe is an addition of 4,692,855l. to the laſt aggregate; which therefore muſt be reduced to 488,938,511l. to fit it for compariſon with Mr. Morgan's great total, the exceſs of which thus appears to be 69,480,117l. the numerical error, on his own plan of account; the analyſis of which is as follows. He continues in charge, in the manner above ſhown, a capital of 52,281,656l. redeemed by the ſinking-fund at the time he wrote; and a ſecond of 16,083,808l. delivered up by thoſe who redeemed the tax on their lands; and

the third ſum, 1,114,659l. is to be taken as the balance of the negative and affirmative variations of the other articles of our two accounts, frequently taken from different ſources.

The compariſon of the fund with the outſtanding debt remains to be given; we ſhall firſt aſſign the balance of the great totals of the capital, and that of the ſinking-funds, conſidered collectively as a great national aſſet, irrevocably bound for the payment of the former, at the beginning of the years 1784 and 1802; that ſummary account will ſtand as follows:

Table VI.

Period	Jan. 1, 1784.	Jan. 2, 1802.
Sinking-funds, aggregate	272,259	6,048,000
Value in 3 per cents. at all prices, 33⅓ times the amount of ſinking-fund	9,075,300	201,600,100
Outſtanding capital, by Tables I. and V.	232,108,729	426,743,673
Balance	223,033,429	225,143,573
Ditto, adverſe by capital on income-tax		16,182,094
Ditto, ditto augmented by late war	18,292,238	
Totals	241,325,667	241,325,667

The demonſtration given above, of the principle here employed to obtain the balance of the ſinking-fund and capital, might perhaps ſuffice; but its conſequences are ſo great, that we ſhall add another, and that taken from Dr. Price. He lays it down, and very juſtly, that "charging the income of the ſinking-fund with the payment of the intereſt of new loans, is an encroachment upon it no leſs ſubverſive of its efficacy, than depriving it of groſs ſums; *there* being no difference between taking from it the annual intereſt of a ſum, and that ſum itſelf *:" and the converſe of this, the principle on which the balance above given reſts, muſt of the ſame neceſſity be true; that there is no difference between making a permanent addition to the ſinking-fund equal to the intereſt of a given capital, and the raiſing that ſum at once, and employing it in the redemption of that capital; ſuch ſum, and the perpetual value of the yearly augment being equal, are in effect one and the ſame†.

If we compare the fund, 6,048,000l. with the outſtanding capital of the debt, 426,743,000l. we ſhall find that it ſomewhat exceeds one ſeventieth part thereof. Mr. Morgan com-

* Rev. Payments, v. 2, p. 217.

† We find we had given a proof of this very point the ſame in matter, in our review of Mr. M.'s additional facts, ſo long ago as March, 1797.

plains

plains of its insufficiency to produce any seasonable relief to us, and of its long term of operation, forty years. But Dr. Price, who looked forward with sufficient gloom on every dubious prospect, has very well shown, that a fund considerably inferior in proportion to its capital to that we possess, may save a state in very desperate circumstances; even if it be brought so near to the exhaustion of its resources, that it can only bear its present burthens, together with such addition as may in the term come upon it, for the next twenty years; for in that case he demonstrates, that if it possesses a fund equal to one eighty-first part of its debt, it will be saved; for one third part of the taxes for the debt redeemed, he supposes to be remitted at the end of twenty years, and a second in the following twenty-three; and this, even if there should be more than one war in the forty-three years*; he declares this also, not to be "much time" for the reduction of two thirds of the debt; and expresses a high degree of satisfaction, that "the difficulties of the nation would be in a great measure conquered" in that term. But Mr. Morgan declares the shorter period of forty years for the discharge of the whole, to be "tedious," and the "hope forlorn."

We had intended to make, and had prepared, some further observations on what Mr. M. has in other places of his tract advanced, concerning the sinking-fund, meaning to subjoin them to the present article; but other works demanding notice, oblige us to postpone them. In the mean time what is already said will, we hope, enable our readers to form some judgment of this singular piece of political arithmetic.

(To be concluded in our next.)

ART. X. *Horæ Mosaicæ; or, a View of the Mosaical Records, with respect to their Coincidence with profane Antiquity; their internal Credibility, and their Connection with Christianity; comprehending the Substance of Eight Lectures read before the University of Oxford, in the Year* 1801; *pursuant to the Will of the late John Bampton, A. M. By George Stanley Faber, A. M. Fellow of Linc. Coll. Two Volumes.* 8vo. 14s. Rivingtons, &c. 1801.

MR. Faber, in the publication of these volumes, has followed the example set him by the Rector of his College, Dr. Tatham, who, if we mistake not, was the first that deviated

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* Rev. Payments, v. 2, p. 202, 203.

from

from the cuſtomary mode of printing the Bampton Lectures, by throwing them into the form of Chapters inſtead of Sermons. Commonly the teſtamentary words of the founder have been more ſtrictly complied with; and, with the exception of ſome additional notes, the Bampton Lecturers have hitherto, for the moſt part, confined themſelves to print what they preached, and in the ſame form, namely, that of Eight Sermons, occupying no more than one octavo volume. As theſe two volumes of Mr. Faber's have the Vice-Chancellor's imprimatur, it would not become us to queſtion the propriety, or rather *admiſſibility* of this new mode, nor would we wiſh unneceſſarily to limit or confine the ſpeculations of the learned, on topics and queſtions ſo important as thoſe which are expreſsly propoſed to them on theſe occaſions: nevertheleſs, ſome limits ſurely ſhould be put, leſt in time the Sermons to be preached, ſhould generally become mere mutilated and detached parts of a large and voluminous whole; a circumſtance, of the poſſibility of which Mr. Faber himſelf muſt be aware, from what he ſays of his own diſcourſes at the end of his Preface. The ſubject choſen by Mr. F. indeed, was not eaſily to be brought into any very narrow bounds: the new lights thrown upon ancient, and particularly ſacred hiſtory, by the recent inquiries into the learning of the eaſt; and the conformity that has been ſo ably traced between the Pagan mythologies and the Holy Scriptures, afford ample ſcope to every writer who chooſes to engage in this rich field of critical inquiry. Thoſe who have not the means or leiſure to conſult the very valuable works of Mr. Bryant, Mr. Maurice, and Sir William Jones, in this line, will find in theſe volumes many of the moſt ſtriking facts brought together, and ſo arranged, as jointly to corroborate and confirm the events recorded in the Pentateuch. Much that is new we muſt not expect to find; the ſubject having been ſo copiouſly handled by the learned writers above, and the author himſelf having ingenuouſly acknowledged in his Preface, that he has "rarely advanced a ſuppoſition without having the authority of ſome ancient writer." The references to other authors are of courſe numerous, nor are theſe references by any means confined ſolely to the ancients; but much uſe is alſo made of thoſe eminent modern works before alluded to. We ſhall lay before the reader Mr. Faber's own view of his ſubject in the following extract from the Preface.

"The Books of Moſes conſtitute a part of divine revelation, againſt which Infidelity has of late years directed her principal attack. They have been ſtudiouſly repreſented, as little better than a collection of popular traditions, built upon ſcarcely a ſtronger foundation, than the legendary tales of claſſical antiquity. They have been pronounced to reſemble

resemble the writings of Herodotus, rather than those of Thucydides; and to approximate in a still higher degree to the poems of Homer. Sometimes their credibility has been even totally denied; and the whole volume contemptuously assigned to an age of fabulous uncertainty. At other times the mode of attack has been changed; and the hidden sap of treachery adopted, in preference to the open threats of defiance. Difficulties have then been industriously started; the language of profane ridicule sedulously adopted; and plausible objections urged in the shape of argument, or insinuated under the mask of an affected liberality. Nor are these antichristian efforts confined, in the present generation, to the subtle treatise, or the elaborate disquisition. *Every* vehicle of knowledge is seized upon: and while the bowels of the earth are ransacked to convince the literary world of the erroneousness of the Mosaical chronology; history and travels, satire and tragedy, nay even romances and novels, are employed to disseminate the poison among other classes of readers. Such are the labours of modern infidelity; and thus, through the medium of Judaism, is a blow aimed at the vitals of Christianity.

"On the other hand, many persons, who firmly believe in the great truths of the Gospel, and who fully admit the authority of the Pentateuch, seem to fancy, that there is very little connection between them. From this mistaken idea, their *whole* attention is directed to the New Testament; while the venerable code of the Law is neglected, and almost despised. They appear to imagine, that, as Judaism is now abrogated, they, as Christians, have very little concern with its institutes; and that it is useless to pay any great degree of attention to a volume of obsolete precepts. Thus they virtually, though perhaps not verbally, deny the connection between the Law and the Gospel; and pronounce one half of the Scripture to be nearly devoid of utility.

"Impressed with a sense of the danger which results from such opinions, I have endeavoured in the following pages to take a view of the Mosaical documents, both with regard to their credibility, and with regard to their connection with Christianity.

"Their credibility results, partly from external, and partly from internal evidence. A remarkable historical coincidence with profane antiquity constitutes the one; and various arguments, derived from an attentive survey of the documents themselves, serve to establish the other.

"The consideration of this first part of my subject requires, no doubt, some degree of caution, in order that the imputation of fancifulness may be avoided. Should the ensuing disquisitions sometimes appear culpable in this respect; let it be always remembered, that, as every coincidence forms a complete and independent argument, so any single one may be safely expunged, without in the least affecting the evidence derived from another. Nevertheless, it is trusted, that, amidst all the obscurity of remote ages, and amidst all the intricacies of Pagan mythology, such vestiges of the truth may still be discovered, as could never have arisen from mere accident. When the whole world, from China to America, and from the northern seats of our Gothic ancestors to the remote shores of Hindostan, concur in maintaining

taining the very same facts with those detailed in the Books of Moses; it is impossible to avoid believing their reality. The universal agreement of unconnected historians has always been deemed one of the strongest marks of truth; and perhaps no book whatsoever, certainly none even of much inferior antiquity, possesses this singular attestation to its authenticity, in so high a degree as the Pentateuch." P. vii.

Mr. F.'s ideas of the prevailing coincidences between the Pagan and sacred histories, are further explained at pages 12 and 13 of vol. i.

"Various are the Pagan traditions, which minutely coincide with the Mosaical account of the early ages of the world: but let it be observed, that this similarity affords no just ground of concluding that they were derived from the Pentateuch. Such a circumstance is, in most cases, rendered utterly impossible by the remoteness of the nations, in which those traditions were prevalent, and by their total want of connexion with the posterity of Israel. The Arabs, or the Egyptians indeed, might possibly have borrowed from the Jews; but the Chinese and the Hindoos, the Goths and the Americans, were effectually precluded by local circumstances from having had any knowledge of the favoured people of God. We must therefore conclude, that, whatever their popular belief might be, it descended to them, *not through the medium of Jewish antiquities, but down the stream of an universal and uninterrupted tradition.* The singular phenomenon of a general agreement among a vast variety of nations widely separated from each other, and effectually prevented by their mutual distance from having had any recent intercourse, can only be accounted for upon the supposition, that they all sprung originally from one common ancestor. To Noah alone we must look as the primordial source, to which all pagan nations were indebted for their knowledge of antediluvian events: and as for those, which took place immediately after the deluge, they can only have been diffused over the face of the whole earth by the posterity of the first descendants of that Patriarch. Hence, although the Mosaical documents are the grand and genuine repository of all those ancient facts; yet, profane traditions must, for the most part, have been derived, *not from the records of the Jews, but from certain mutilated accounts of the facts themselves.* Upon this statement depends the whole of the ensuing argument in favour of the authenticity of the books of Moses. If Pagan traditions are borrowed from the Pentateuch, instead of being derived, through the different Gentile lines of Shem, Ham, and Japhet, from the circumstances themselves, however they may tend to shew the antiquity of the sacred volume, they undoubtedly cease to be *undesigned* coincidences."

At page 187, of the same volume, he also observes:

"The cause of truth frequently suffers no less from the ill-judged zeal of friends, than from the misrepresentations of professed enemies. To resolve *every* Pagan tradition into some corresponding Scriptural event, is the height of folly and credulity: but, to deny all resemblance and all connexion between sacred and profane antiquity, is

more nearly allied to a blind and indiscriminate scepticism, than to a dispassionate search after historical veracity. The truth in this, as in most other cases, is equally removed from the two extremes: and we may perhaps venture to assert in general terms, that, as it is natural to expect coincidences between the Mosaical and Gentile accounts of the *earlier* postdiluvian ages; so, *afterwards*, either none are to be found, or if they be discovered, that we possess no certainty of their being any thing more than mere accidental resemblances."

From a general comparison of the ancient traditions, mythologies, and cosmogonies, with the Mosaic records, Mr. F. draws the following conclusion; sect. i. ch. 5.

"Sufficient has now been said to convince any candid inquirer, that the principal facts related in the books of Moses do by no means depend merely upon this solitary testimony, but that they are supported by the concurrent voice of all nations.

"We have followed the stream of profane tradition, from the very creation itself, to the period when the Egyptian tyrant was constrained by the mighty arm of God to dismiss the oppressed Israelites: and though we have frequently seen it corrupted with extraneous matter, or gliding through the luxuriant foliage of allegory; yet its purity has never been so far debased, as to preclude the possibility of discovering the fountain from which it originally issued.

"We have observed, that nearly every Pagan cosmogony, in a manner strictly analogous to the exordium of Genesis, describes darkness and water to be the fundamental principles of all things. We have found some nations dividing the work of creation into six different periods; and others declaring, that an exalted personage, a mysterious emanation from the Supreme Being, was the author of the universe.

"Proceeding in our researches, we have met with almost a general tradition, that man was once upright and innocent; but that, through the envy of a malicious demon, he forfeited his pristine integrity, and became the sport of disease and corruption. We have seen the remembrance of that form, which the tempter assumed, preserved with an uncommon degree of accuracy; and we have beheld the universal expectation of some victorious power, some mediatorial deity, who was destined to bruise the head of the vanquished serpent.

"Suffering ourselves to be carried down the stream of ancient mythology, we next learned, that the depravity of mankind gradually attained to such a height, as to provoke the vengeance of heaven; that the avenues to divine mercy were closed; and that a tremendous flood of waters swept away every living soul in undistinguished ruin. Along with this tradition, we found that all nations entertained a belief, that some pious prince was saved in an ark from the dreadful calamity, which desolated a whole world; and that, in many countries, even the number of persons preserved along with him was accurately recorded. We met with various evident allusions to the same awful event in the Gentile memorials of the dove and the rainbow; and we beheld the remembrance of it deeply impressed on the national belief of every country, whether situated in the eastern or in the western hemisphere.

"Advancing

" Advancing next into the confines of the renovated world, we ſaw the ſecond progenitor of mankind transformed into one of the principal gods of the Heathens, and almoſt every circumſtance of his life accurately detailed. His mythological birth from the ark, in the midſt of clouds and tempeſts; his ſkill in huſbandry; his triple offſpring; and the unworthy treatment which he experienced from his youngeſt ſon, all paſſed in review before our eyes, and ſtamped indelibly the bright characters of truth upon the ſacred page of Scripture. We then traced the overthrow of the tower of Babel, and the deſtruction of the ambitious Nimrod, in the laſt war of the giants; when the vollied thunder of heaven was directed againſt an impious race, and when the frantic projects of vain man were defeated by the immediate interference of Omnipotence. Laſtly, we met with various records of the ancient Patriarchs in the writings of profane hiſtorians; we ſaw Greece and China combining to prove the real exiſtence of a ſeven years famine in the days of Joſeph; and we beheld an uninterrupted tradition of the exodus of Iſrael preſerved in the ſecluded deſerts of Arabia.

" Here, therefore, agreeably to the plan which had previouſly been laid down, ſhall be cloſed this view of the coincidence between profane antiquity, and the earlier part of the Scriptural hiſtory. Many, of late years, have been the attempts to invalidate the credibility of that venerable portion of divine Revelation: but the Chriſtian has no reaſon to doubt, that God will ever ſuffer the faith, which was once delivered to the ſaints, to be totally overthrown. It cannot, however, be too often enforced, that the Bible is an authoritative ſtandard, by which our lives and actions are to be regulated. It never was deſigned to be merely a curious ſubject of criticiſm, or revealed for the purpoſe of gratifying a vain curioſity. When our belief in the truth of Revelation has been rationally and ſatisfactorily eſtabliſhed, it is our duty, not to reſt ſatisfied with a bare hiſtorical perſuaſion of its authenticity; but to ſhew the reality of our faith, by the purity of our lives and converſation." P. 241.

In ſect. ii. ch. 1. Mr. Faber lays down four rules for aſcertaining the truth of any religion, in regard to which he pretends to no originality as to their invention, but only as to his mode of uſing them In this part of his work, he very properly lays great ſtreſs upon that point ſo ably argued by Leſlie, the difficulty the Jewiſh legiſlature muſt have found, had he been an impoſtor, of perſuading the Iſraelites not only to believe in the facts he recorded, but to believe, beſides, that they had always been acquainted with them. Sect. ii. ch. 5. Mr. F. dwells on the propriety of the Jewiſh ſacrifices, as oppoſed to the Egyptian idolatry. The principal deities of Egypt, ſuch as the ox particularly, being *thus* made " to do homage to the true God;" he refers the reader, on this occaſion, to a curious paſſage in Tacitus, Hiſt. lib. v. ch 4.

As a ſpecimen of the occaſional animation of Mr. F.'s ſtyle, we ſelect the following account of the prejudices of the Jews, in regard to the Advent of the Meſſiah.

" From

"From the figurative and ecstatic language of the inspired prophets, when they painted, in glowing colours, a victorious and warlike prince, sprinkled with the blood of his enemies, and triumphing over the prostrate Gentiles, they imagined, that these predictions were to be literally instead of spiritually fulfilled. They anticipated with joyful expectation the moment, when their conqueror and deliverer was to appear, and rescue them from the yoke of the Romans. They had not sufficient purity of heart, to pray humbly to God, that he would be pleased to liberate them from the heavy bondage of sin, and the corrupt appetites of their nature; that he would teach them, instead of being subject to a round of ceremonies, significant indeed but highly burdensome, to offer up to him the lively sacrifice of thanksgiving, and to bear the badge of circumcision in their hearts.

"Far different thoughts from these were they accustomed to cherish; thoughts equally abhorrent from the wisdom and the goodness of God. They vainly hoped, that the *temporal* glory of the second temple would be greater than that of the first; and that the splendid pageant of festivals and ceremonies would be once more presented to their longing eyes, with a lustre, superior even to the pomp and majesty of the reign of Solomon. They grosly and impiously fancied, that the King of Glory, the Seed, in whom all nations should be blessed, was to descend from heaven, for no other purpose than to gratify the pride and evil inclinations of the stock of Abraham. Under his banners they were to go forth conquering and to conquer; the blood of the slain was to mark the progress, and the groans of the dying were to celebrate the triumphs of the Prince of Peace. The vanquished Romans were in their turn to bow the neck before the lordly Jews; and the earthly Zion, enriched with the spoils of the whole world, was to be the seat of universal empire. The desire of all nations was to be the persecutor and enslaver of mankind; and Israel alone was to be exalted in that day, at the expence of suffering humanity." Vol. ii. p. 29.

We should here close our account of a work, which must before this have sufficiently excited the attention of the learned part of the world; but truth compels us to remark, that in ch. 3, sect. ii. as well as in ch. 1, sect. iv. on the subject of regeneration, the author seems to us to be inconsistent with himself, requiring in the elect such a renovation of heart, as must be admitted by all thinking Christians (and is admitted by Mr. F. himself, if we do not mistake his meaning) to be absolutely unattainable here below; a doctrine surely leading to despair. That Mr. Faber is persuaded that he speaks the language of the church, we must conclude from what he says, vol. ii. p. 331; but we are decidedly of opinion, that if Mr. F. is in agreement with the church, in his earnest endeavours to repress all confidence in the meritorious efficacy of good works; the church, in her articles on the subject of regeneration particularly, expresses herself both more intelligibly, and in a way much more satisfactory to the rational and well-grounded hopes of the sober Christian.

Additional

Additional notes and illuſtrations are to be found at the end of each volume; and the whole is inſcribed, with a propriety obviouſly ariſing out of the ſubject, to that great "analyſt of ancient mythology," as the author ſtyles him, Mr. Bryant.

ART. XI. *Science Revived, or the Viſion of Alfred. A Poem. In Eight Books.* 4to. 248 pp. 1l. 1s. Gameau. 1802.

THIS is a Poem of conſiderable merit, both in the contrivance and execution, and exhibits no mean portion, as well of ingenuity as of judgment.

The following is a brief outline of this author's plan. Alfred the Great implores the Goddeſs of Science to deſcend and enlighten mankind, then immerſed in the darkeſt ignorance. She hears his ſupplication, and appears to him, ſurrounded by innumerable crouds of Sylphs. Alfred deſires to be informed of the hiſtory of the Sylphs, and the Goddeſs accordingly deſcribes them to be ſpiritual repreſentations of material objects. He then prepares to accompany Science to the palace of Genius. After paſſing through the regions of ſpace, they arrive at the palace of Genius, who, with his attendants, is deſcribed. They afterwards proceed to the top of one of the towers of Speculation. The two firſt Books are thus occupied.

The third Book commences with the repreſentation of a prodigious hoſt of Sylphs, who at her command aſſemble around Science. She directs them to exhibit pictures of the various events, which tend to the advancement of civilization and knowledge. The invaſion of England by William the Conqueror, the battle of Haſtings, the influence of the Popes in promoting the Cruſades, and the introduction of the learning of the Saracens into Europe, conclude this part of the work. The miſerable condition of learning during the fourteenth and fifteenth centuries is next repreſented; and the attention of the reader is afterwards directed to the invention of gunpowder by Roger Bacon, the invention of printing, the diſcovery of America, the voyage of Vaſco de Gama round the Cape, and to the diffuſion of knowledge by commerce. This, which is the fourth Book, appears to us the moſt animated of the whole.

The Goddeſs is now deſcribed as diſmiſſing ſome of her Sylph attendants; they who remain, bring in review before Alfred the moſt diſtinguiſhed perſonages whoſe labours have benefited mankind. Among theſe are Luther, Eraſmus, Melanchthon, Zuinglius, and Cranmer. The poet repreſents the reformers

reformers as hoſtile to the fine arts, which find a zealous and powerful patron in Leo X. The excellencies of different painters, and the particular eminence of Michael Angelo and Raphael del Urbino, are diſcuſſed at ſome length.

It does not of courſe eſcape the author's attention, that at this period alſo Poetry began to be cultivated. The poets of the higheſt celebrity ariſe ſucceſſively before Alfred. Petrarch, Arioſto, Taſſo, Spenſer, Shakſpeare, Jonſon, Corneille, Racine, Milton, and others. In this place alſo, the Goddeſs makes ſome obſervations on Muſic; and the Book concludes with a deſcription of one of the muſical performances at Weſtminſter Abbey, in commemoration of Handel.

Science now diſmiſſes the remainder of the Sylphs, and recals others, whom ſhe had indulged with a ſhort ſuſpenſion of labour. Theſe again, at her command, cauſe the likenèſſes of Copernicus, Tycho Brahe, Kepler, Galileo, Bacon, Deſcartes, Boyle, Newton, Locke, Addiſon, Harvey, Boerhaave, and Linnæus, to appear in ſucceſſion.

Juſt tributes of applauſe are rendered to thoſe Princes of modern times, who have been moſt diſtinguiſhed by their patronage of learning and the ſciences; and the fair-ſex alſo are complimented on their proficiency in literature and the arts.

We approach now to the concluſion of the Poem. The Sylphs again aſſemble round the Goddeſs, and at her command exhibit a view of the wild regions of Swiſſerland, from which Liberty deſcends, and enlivens the country by her preſence. The connection between Liberty and Science is pointed out. A view is next taken of the United Provinces, and of the changes there produced by the appearance of Liberty. We are next preſented with a deſcription of the arrival of the Prince of Orange in England, and the flight of James II. The principal martyrs to liberty in England are recorded; a proſpect is taken of Great Britain in her moſt improved and flouriſhing ſtate; after which, the Goddeſs conducts Alfred back to earth, and aſcends herſelf to heaven. Having thus circumſtantially exhibited the plan and object of the poet, it ſeems expedient to place before the reader ſome ſpecimens of the manner in which the work is executed. We ſhall accordingly ſelect two, one diſplaying much of the force of the writer's imagination, the other his manner of reciting an intereſting hiſtorical fact.

> " Pleas'd with a ſcene of ſuch immenſe extent
> The King his eye on ev'ry object bent,
> Chief on the Nymph that iſſuing from her cell
> Skimm'd the broad ocean in a pearly ſhell,
> The new-found world, the Cape, and each tall ſhip:
> And now inquiry quiver'd on his lip.

But

But the bright Goddeſs ere he ſilence broke
His boſom read, and thus preventive ſpoke:
" Long ſtudious of ſecurity and eaſe
Shall Navigation dread the open ſeas,
In the wide watery deſert loth to ſtray,
The ſport of ſtorms, and dubious of her way.
Ev'n thou to rouſe her ſpirit trieſt in vain;
A ſhort excurſion o'er the midland main,
Or flight with timorous pinion near the coaſt,
For many an age ſhall be her only boaſt.
" But not the monarch of the feathery kind
More boldly rows his voyage on the wind,
Than o'er the deep ſhe ſcuds, when GOIA brings
The card and needle to direct her wings.
On ſlender ſpokes the card diſtinctly ſhows
The points, whence ev'ry breeze or tempeſt blows;
While underneath of poliſh'd iron wrought,
And with the virtues of a magnet fraught,
A rude miſhapen ſtone that ſhoots no rays,
Yet precious far beyond the diamond's blaze,
The needle ſtill a ſtrange attraction feels,
Wheels to the north, and trembles as it wheels.
Hail glorious gift! deſign'd the world to bleſs,
Tranſcended only by the teeming Preſs.
The fearleſs pilot led by thee ſhall brave
The turbid fury of the Atlantic wave,
Or the toſt ſkiff with hand unerring guide
Through all the tumult of the polar tide,
Though wintry demons howling ſhrill and loud
Roll ſtorm on ſtorm, redouble cloud on cloud,
And weave with vapours in the night's dark loom,
O'er the rough ſeas, impenetrable gloom.
" The form, that caſting round a piercing view
Along the level ocean lately flew,
Diſcovery name. Repoſing in the ſhade
Of a rude grot with moſs and ſpar inlaid
She nearly twice a thouſand years had paſt,
Lull'd by the roaring of the ſurge and blaſt.
But now the drowſy ſpell her eye forſakes,
And the fair Nymph to ſenſe and motion wakes.
Immortal HENRY finds her ſecret cell,
And with ſoft voice and touch diſſolves the ſpell.
Chance gives the happy youth her cell to find,
As muſing on the means to bleſs mankind.
Penſive and ſlow he roams the barren ſtrand,
And bends his ſerious aſpect on the ſand.
Straight through each gen'rous breaſt her eyes inſpire
A kindred flame, but moſt COLUMBUS fire,
Who ſteering weſtward through the watery waſte,
Seeks other worlds by other ſkies embrac'd.
As hollow ſurges the black deep deform,
Though not a god empower'd to quell the ſtorm,

He,

He, all a mortal can, with look ſedate,
Views the big waves, and bows reſign'd to fate.
Behold him now eſcap'd the boiſt'rous main,
And the dark treaſons of his lawleſs train,
Who, ſlaves of ignorance and recreant fear,
Strove to arreſt his glory's full career,
With open front, and unaffected ſmile,
Accoſt the ſimple children of yon iſle,
An unknown ſpecies they. Obſerve with care
The plumy zones that round their loins they wear,
Their wild and ſavage geſtures, beardleſs chins,
Their lofty foreheads, olive-tinctur'd ſkins,
With locks of ſhining jet that hang uncurl'd,
And own them natives of a diff'rent world.
" Now bent on bold adventure to the gale
Each enterprizing chief ſhall ſtretch the ſail.
Round the vaſt orb immortal DRAKE ſhall run,
The firſt audacious rival of the ſun;
Commerce, reviving in the Weſtern States,
To wealth and pow'r unfold a thouſand gates;
Borne hourly paſt each other, fleet ſhall fleet
With echoing ſhouts of joy and triumph greet;
Foreſts of maſts in ev'ry creek aſpire,
And thy own Thames reflect another Tyre." P. 82.

Some inaccuracies will ſtrike the critical reader in the above extract, but not of great conſequence.

The four following lines, for inſtance, are not eaſily intelligible.

" Commerce, reviving in the Weſtern States,
To wealth and pow'r *unfold* a thouſand gates;
Borne hourly paſt each other fleet ſhall fleet,
With echoing ſhouts of joy and triumph greet;
Foreſts of maſts in ev'ry *creek* aſpire," &c.

Yet he muſt be a faſtidious critic indeed, who does not acknowledge much ſpirit and animation in various paſſages. Our next example records the very celebrated feſtival of muſic, in honour of Handel, at Weſtminſter-Abbey.

" In Greece, before the age of gold expir'd,
Leiſure, who Fancy's ſprightly air admir'd,
Her zone unbrac'd, and hence the fame glad morn
Saw lovely Poeſy and Muſic born.
Arm lock'd in arm, they roam'd Arcadia long,
And cheer'd the world with intellectual ſong.
But Time who varies all things in his flight
At laſt the beauteous twins ſhall diſunite;
Or, if in amity perchance they meet,
Preſumptuous Muſic takes the loftier ſeat.
Increaſe of learning and elaborate ſkill
With confidence and pride her boſom fill:

Nor

Nor vain her pride, when fam'd SCARLATTI's hand
Guides through th' harmonious maze th' unerring band;
When from his ſhell, with touch refin'd and chaſte,
CORELLI, arbiter of tuneful taſte,
Solicits ſweeteſt chords; when PURCEL's lyre
Breathes the ſoft tones of languiſhing deſire,
Or kindles martial fury; when poſſeſs'd
Of boundleſs empire o'er the human breaſt
Great HANDEL, in the balm of pious airs,
Beſt antidote of ſublunary cares,
Wraps the charm'd ſoul, or with Herculean force
Drives the loud chorus in its headlong courſe,
And ſtill, howe'er it ſhakes the echoing fane,
Binds every note in Concord's golden chain.
" And now at once regale thine eye and ear,
View matchleſs beauty, heavenly muſic hear."
Soon as ſhe ended, o'er the Hero's head
Its fretted roof an ancient temple ſpread.
Columns of Gothic ſtructure, maſſy proof,
Suſtain'd the pond'rous burthen of the roof.
From end to end, between their equal files,
Ran the long viſtos of the leſſening aiſles,
And windows rob'd in Painting's rich array
Ting'd as they paſs'd the orient beams of day,
That gave the eye to view a gorgeous ſhow,
Knights, peers, and princes, rang'd in many a row.
Through the whole crowd were interſpers'd the fair,
Bright as the beauties of a gay parterre
In the full bloom of ſpring. On high apart
Were plac'd the brethren of the warbling art,
A thouſand choriſters prepar'd to raiſe
To Nature's Sov'reign Lord the note of praiſe.
Meantime a form of god-like ſhape and mien,
From clouds of fuming incenſe, mark'd the ſcene,
And while he hover'd o'er the wond'ring choir,
Graſp'd in his pow'rful hand an angel's lyre,
The audience ſoon th' immortal viſion ſaw,
And felt their boſoms pant with pleaſing awe,
While ſilent as the tranquil caves of death
Attentive Expectation held her breath.
A ſolemn pauſe! but deſtin'd not to laſt,
For now the band in one amazing blaſt
Sent forth the peal of muſic. Voices riſe
Innumerable, and ſhells of ev'ry ſize
Struck by the maſter's touch with ſkill profound
Pour luſcious melody; the horns reſound;
The hautboy wakes its keenly piercing notes,
And the deep organ ſwells his hundred throats.
Yet though ſo various and perplex'd the chime,
No jarring chord was heard, no breach of time,
As if one ſpirit, with inflation ſtrong,
Urg'd the vaſt maſs of harmony along.

Nor

Nor was th' ecſtatic ſenſe of joy decreas'd,
When the loud mingling ſymphony had ceas'd.
Then aria ſtealing forth, in cadence clear,
Dropp'd ſofteſt manna on the cheriſh'd ear:
Leſs bland the balm that melting ſhow'rs diſtil
When the faint Naiad mourns her vaniſh'd rill;
Leſs ſweet the breezes laden with the ſpoil
Of caſſia, when to ſeamen ſpent with toil,
They from the ſhores of bleſt Arabia bring
Refreſhment and delight, on ruſtling wing.
Now in a loftier key the warblings run
Vivid and lively as the vernal ſun;
Now gently ſinking ſoothe the raviſh'd crowd,
Mild as his beams behind a fleecy cloud.
The ſong concluded, from the band amain
Burſt the full torrent of the choral ſtrain.
The Prince the liquid tones with rapture drew,
Thought higheſt heav'n diſclos'd before his view,
And ſway'd by ſacred muſic's ſweet controul
Gave to ſublime devotion all his ſoul.
At length the mixt according notes decay,
And the bright pageantry diſſolves away.
Then thus the Goddeſs ſpoke. "The ſounds that ſtill
Along thy nerves with ſhivering tranſport thrill,
To HANDEL's pow'rful energy aſcribe,
Th' unqueſtioned monarch of the tuneful tribe;
And know theſe honours to his mighty ſhade
Shall by a nation's gratitude be paid,
Zealous to write the great muſician's name
On the bright rolls of never-dying fame." P. 133.

Many parts of this quotation alſo are highly creditable to the author's poetical taſte and talent.

Now, to give our judgment of this compoſition as a whole. Machinery is a delicate and difficult inſtrument in undiſciplined and unſkilful hands. It is like an unruly horſe, and requires a firm, ſteady, and experienced rider. No wonder, therefore, that the Pegaſus ſometimes is reſtive, ſometimes runs out of the courſe, and not unfrequently throws its maſter. Juſt ſo, in the work before us. Many a reader will be heartily tired of the Sylphs, though he will ſee and acknowledge very reſpectable talents in the writer, and highly applaud his endeavours to excite the love of knowledge, of liberty, and of virtue.

The end of poetry, as the poet obſerves in his Advertiſement, which by the way is rather jejune, is certainly to pleaſe; but this is not enough, eſpecially in a compoſition profeſſedly didactic; it muſt profit alſo; prodeſſe *et delectare*, ſhould be its aim and object.

We have not ſtopped on our way, to animadvert on a few bad lines, and bald paſſages, which an author, endowed as this evidently is, might eaſily have avoided. There are alſo ſome provincialiſms, ſome vulgarities, and ſome errors of the preſs. Nevertheleſs the whole, taken together, preſents many pleaſing, intereſting, and vigorous effuſions, which evidently ſhow a cultivated taſte, extenſive reading, and very highly reſpectable abilities.

ART. XII. *The Principles of Mathematics and Natural Philoſophy, compriſing Algebra, Fluxions, Mechanics, Hydroſtatics, Optics, and Aſtronomy. By the Rev. S. Vince, A. M. F. R. S. Plumian Profeſſor of Aſtronomy and Experimental Philoſophy, and J. Wood, B. D. Fellow and Tutor of St. John's College, Cambridge. In Six Volumes.* 8vo. Deighton, Cambridge; Lunn, London.

WHEN we firſt announced this uſeful and truly academical work, in 1798, it conſiſted only of four volumes. It is now augmented to ſix: in which ſtate, we conſider it as containing a complete Syſtem of Mathematics and Natural Philoſophy, well adapted to the uſe of ſtudents, and deſirable to the public at large. For clearneſs of explanation, and accuracy of principle, it certainly does great credit to its authors, Meſſrs. Vince and Wood, men of eminence in the Univerſity of Cambridge. Of the firſt volume, on Algebra, we formerly gave our ſentiments at large*, we ſhall now proceed in our account of the remaining volumes, apologizing for the unuſual interval which has hitherto ſuſpended our progreſs, but will not again occur.

Vol. II. has this ſeparate title:

The Principles of Fluxions, deſigned for the Uſe of Students in the Univerſity. By the Rev. S. Vince, A. M. F. R. S. Plumian Profeſſor of Aſtronomy and Experimental Philoſophy. 8vo. 5s. Deighton, Cambridge; Lunn, London.

The celebrated Dr. Berkeley oppoſed the reaſoning upon which the principles of fluxions are founded, contending that the concluſions, although true, were not acquired by clear and true logical deductions. Upon this, Maclaurin undertook a defence of the principles, and eſtabliſhed them upon a firm foundation; but his method is ſo elaborate and tedious, as to

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* Vol. xii. p. 461.

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be altogether unfit to be put into the hands of a perſon who is juſt entering upon the ſubject. Mr. Vince ſeems to have had the ſame object in view; and, in our opinion, he has ſucceſsfully accompliſhed it, in a very ſimple and ſatisfactory manner. Defining fluxions to be the velocities with which flowing quantities increaſe or decreaſe at any point of time, it is neceſſary, in order to obtain the ratio of the velocities, to get the *limiting ratio* of the increments or decrements of the flowing quantities, by making them vaniſh. There may be ſome obſcurity in reaſoning upon quantities in an evaneſcent ſtate; but this author finds two other finite quantities, which have always the ſame ratio as the vaniſhing quantities; the ratio therefore of the finite quantities, when the evaneſcent quantities actually vaniſh, muſt expreſs the ultimate or limiting ratio of the increments or decrements. By keeping the ratio of the vaniſhing quantities thus expreſſed by finite quantities, he removes all difficulties; and this is agreeable to the reaſoning of Sir I. Newton, in his *Principia, lib.* 1. *Sect.* 1. *Lem.* 7, 8, 9. Upon this ground, the Profeſſor has eſtabliſhed all the principles of fluxions; and it appears to us to be the only method by which the principles can be clearly and ſatisfactorily inveſtigated, and rendered ſubject to no cavils.

Upon the principle which we have here mentioned, Mr. Vince eſtabliſhes the following fundamental propoſition: "If one quantity increaſe uniformly, and another of the ſame kind increaſe with an accelerated or retarded velocity, and two increments be aſſumed which are generated in the ſame time; if thoſe increments be diminiſhed till they vaniſh, that ratio to which they approach as their limit, is the ratio of the fluxions of thoſe quantities." Having clearly eſtabliſhed this important propoſition, he obſerves,

"it has been ſaid that when the increments are actually vaniſhed, it is abſurd to talk of any ratio between them. It is true; but we ſpeak not here of any ratio then exiſting between the quantities, but of that *ratio* to which they have approached as their *limit*; and that ratio ſtill remains. Thus, let the increments of two quantities be denoted by ax^2+mx and bx^2+nx; then the *limit* of their ratio, when $x=0$, is $m:n$; for $ax^2+mx : bx^2+nx :: ax+m : bx+n ::$ (when $x=0$) $m:n$. As the quantities therefore approach to nothing, the *ratio* approaches to that of $m:n$ as its *limit*. Hence, if $m=n$, the *limit* of this ratio is a ratio of equality. We muſt therefore be careful to diſtinguiſh between the ratio of two evaneſcent quantities, and the *limit* of their ratio; the former ratio never arriving at the latter, as the quantities vaniſh at the inſtant ſuch a circumſtance is about to take place."

This reaſoning of the author is clear and convincing, and puts the principles of fluxions on a ſolid foundation, and ſub-

ject to no fair objections. On this ground, he gives a very satisfactory answer to the objection made by Dr. Berkeley, and points out the true source of his error.

Having established the grand principle upon which the investigations of the fluxions of all quantities depend, he proceeds to exemplify it, finding the fluxion of x^n, n being a whole number; and thence deduces the fluxion of $x^{\frac{n}{m}}$. He next gives the method of finding the fluxion of the product v w x y, &c. of any number of quantities: and hence he makes the following observation.

"The fluxion of xy consists of two parts, $x\dot{y}$ and $y\dot{x}$, the former part arising from the increase of y by $\dot{y}$, and the latter from the increase of x by $\dot{x}$; but if x should decrease whilst y increases, then the fluxion, expressing the *increase* of xy upon the whole, will be $x\dot{y} - y\dot{x}$, being the increase *minus* the decrease. Hence, to express the rate at which any quantity *increases*, the fluxion of the parts which increase must be written with the sign +, and those which decrease with the sign —. Now, the increasing quantity is considered as positive; but if a negative quantity increase in magnitude, it must be considered as a decreasing quantity, and its fluxion will be negative. In like manner, a negative quantity decreasing in magnitude must be considered as an increasing quantity, and its fluxion will be positive. If therefore the fluxions of increasing quantities be written with the sign +, and of decreasing with the sign —, whenever the fluxion of any quantity is positive, it shows that quantity to be in an increasing state, and when negative, to be in a decreasing state."

This is a very important principle, and particularly so in philosophical matters; and we confess that we have never before seen it so clearly explained. The next rule which is investigated, is that for finding the fluxion of a fraction. These are the three principal rules for finding the fluxions of quantities, all of which are exemplified by a great number of instances.

The application of these principles to *the maxima* and *minima* of quantities, is the next thing here treated of. Here a great number of very interesting problems are given, many of which are philosophical, and of a very curious nature. The method of drawing tangents to curves, both when the ordinates are parallel, and when they are referred to a point, is the next subject of consideration: and here the author has taken occasion to investigate the cotemporary fluxions of the abscissa, ordinate and curve, in the former case, and of the ordinate and curve in the latter. The fluxion of a curve line he has established upon a new principle, as it cannot be satisfactorily established from the common principle of cotemporary increments.

From

From the method of drawing tangents is deduced the method of drawing the aſymptotes to curves. The binomial theorem is next inveſtigated, and exemplified: and here the author has proved the truth of an aſſumption which has before been always taken for granted; that is, that the value of $\overline{1+x}^{n}$ may always be aſſumed $= 1 + ax + bx^2 + cx^3 +$ &c. whether n be a whole number or a fraction.

The method of putting a quantity into fluxions is called the *direct* method of fluxions; and to find the fluent from the fluxion is called the *inverſe* method, of which the author has next treated. All the uſual rules are inveſtigated and exemplified; and it is ſhown in what caſes the fluent of $\overline{a+cz^n}^{m} \times dz\, z^{m-1}$. can be found in finite terms. If x be any number, and y its logarithm, and M a conſtant quantity, it is proved that $\dot{x} = M \times \frac{\dot{y}}{y}$; and thence are deduced a great many rules for finding fluents by hyperbolic logarithms. Four fluxions are alſo inveſtigated, whoſe fluents may be found by circular arcs: and this ſubject is concluded by explaining the principle upon which a fluent may ſometimes want a correction.

When the ordinates of a curve are parallel, and perpendicular to the abſciſſas, if x = the abſciſſa, y = the ordinate, then $y\dot{x}$ = the fluxion of the area; this the author has proved upon his general principle. A number of examples are added, amongſt which is that of finding the area between the aſymptote of an hyperbola and curve in all caſes, ſhowing when it is finite and when infinite; this is very uſeful in many philoſophical inquiries. The areas of ſpirals are inveſtigated, and exemplified. The contents of ſolids; the lengths of curves; and the ſurfaces of ſolids, are next treated of; and here the fluxional expreſſions are deduced from ſtrict principles, and applied to a number of examples.

The author next inveſtigates the different expreſſions for finding the centre of gravity of a line, plane, ſurface, or ſolid. He then treats on the centres of gyration, percuſſion, and oſcillation; inveſtigating the rules, and then applying them to a variety of caſes. The attraction of a corpuſcle to different kinds of bodies is next computed; and thence may be inferred what is the attraction of two ſpheres to each other, ſuppoſing the law of attraction to be that of the inverſe ſquare of the diſtance; as the attraction of a ſphere is ſhown to be the ſame as if all the matter of the ſphere were collected into its centre.

To explain under what circumſtances a quantity may have ſeveral orders of fluxions, is next undertaken; and the uſe of ſe-

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cond fluxions is exemplified in finding the point of contrary flexure of a curve. The motion of bodies in a right line to or from a centre of force is then treated of; and here the author ſhows, that if $v =$ the velocity, $x =$ the ſpace, $t =$ the time, $m = 16\frac{1}{12}$ feet, $F =$ the force, that of gravity at the earth's ſurface being unity, $v\dot{v} = \pm 2mF\dot{x}$, and $\dot{t} = \pm\frac{\dot{x}}{v}$ and if the force varies as the nth power of the diſtance from the centre, a general expreſſion is deduced for the velocity; and hence $\dot{t}$ is found in general, but the fluent thereof cannot be generally found; in the caſes where $n = 0, 1, -2, -3$, the fluents can be found, and are here inveſtigated. If $n = -2$, it is ſhown that the velocity acquired in falling from an infinite diſtance $= \sqrt{4mr}$, r being the radius of the earth. Alſo, $\sqrt{2mr} =$ the velocity of a body falling to the earth's centre, n in this caſe being $= 1$. Some other curious circumſtances are alſo deduced. The author has next treated on the rectilinear motion of bodies in reſiſting mediums; this ſubject he has explained with great clearneſs, and has comprehended, beſides many other things, what Newton has done in the ſecond book of his *Principia*. This is a valuable part of the work.

The next ſubject is of a difficult nature to be clearly illuſtrated; that is, to prove that twice the deflection of the curve from the tangent is ultimately the ſecond fluxion of the ordinate, the fluxion of the abſciſſa being conſtant; the Profeſſor, however, has been here very ſucceſsful, and has explained it in a ſatisfactory manner: and hence he deduces the general fluxionary expreſſions for the radius of curvature. In the ſpirals, he has followed the method o Mr. Simpſon, who took for granted, that the fluxion of the perpendicular upon the tangent to the curve, is equal to the fluxion of the perpendicular upon the tangent to the circle of curvature; this the author proves, without which the demonſtration is imperfect, being deficient in the moſt difficult point. The nature and computation of logarithms is the ſubject of the next ſection. The method of finding the fluxion of exponentials is explained and exemplified, ſo far as can ever be uſeful in any inquiries; and then the author comes to the inveſtigation of fluents. Here the reader will find a great variety of fluents very clearly deduced. The ſelection was evidently made for utility; and the author has choſen with great judgment all thoſe fluents which are moſt like to occur in philoſophical and mathematical enquiries. Various rules are next given for the ſummation of ſeries by fluxions, and a variety of examples is added. The ſection which next follows is to find the nature of

curves,

curves, in which ſome quantities remaining invariable, others are the greateſt or leaſt poſſible. The general principle is here very ſatisfactorily explained, and then applied to a variety of caſes.

The laſt ſection conſiſts of miſcellaneous propoſitions; and theſe are all of them of great utility and importance. The firſt are to find the ſine, coſine, and tangent of the multiple of an arc. The author next gives the method of reſolving $v^{2n}-2Xv^n+1=0$, into its quadratic diviſors, the limits of X being $+1$ and -1; and thence he deduces the quadratic diviſors of $v^{2n}-2Xr^nv^n+r^{2n}=0$. This prefaces the way to the reſolution of $\frac{1}{1-2Xv^n+v^{2n}}$ into $\frac{p-2v}{1-2av+v^2}+$, &c. where the author has given a very full explanation of De Moivre's method. Several fluents are then inveſtigated from this reſolution. Cotes's property of the circle is next proved by a very ſhort proceſs. Maclaurin's property of the ſum of the reciprocal ſubtangents is inveſtigated. A method is given of finding the ſine and coſine of an arc in terms of the arc, by the aſſumption of only one ſeries, by which the operation is much ſhortened. Bernoulli's method of finding the ſums of the reciprocals of the even powers of the natural numbers, is next explained. The denſity of the air upon any law of gravity is inveſtigated. A general rule is given for the times of emptying all veſſels, with a variety of examples. The reſiſtance of ſolids moving in fluids, compared with the reſiſtance on the baſe, is the next enquiry. A rule is given for finding the curve, which a chain, ſuſpended at each end, will put itſelf into; and a general expreſſion is inveſtigated to find the law of weight and denſity, ſo that a chain of an uniform thickneſs may form itſelf into any given curve. If the curve be a *parabola*, the denſity is proved to vary inverſely as the *normal*. The principle of Mercator's projection is explained, and the meridional parts computed: and the work concludes with ſome curious and uſeful philoſophical problems.

It will appear from this account of the work, that it embraces all the principal ſubjects to which the fluxional calculus is applicable. We know no treatiſe in which there are found ſuch accuracy of principles, and conciſeneſs of inveſtigation; and in reſpect to the application of the rules, the moſt uſeful examples are choſen to illuſtrate and ſhow the uſe of the various principles. The ſtudent may therefore expect to meet with a great variety of very intereſting matter in this valuable work.

ART.

ART. XIII. *Memoirs of Angelus Politianus, Actius Sincerus Sannazarius, Petrus Bembus, Hieronymus Fracaſtorius, Marcus Antonius Flaminus, and the Amalthei: tranſlations from their Poetical Works; and Notes and Obſervations concerning other Literary Characters of the Fifteenth and Sixteenth Centuries. By the Rev. W. Parr Greſwell, Curate of Denton in Lancaſhire.* 8vo. 211 pp. 5s. Mancheſter printed, ſold by Cadell and Davies. 1801.

IF it be any conſolation to an author, who has in vain expected the notice of his performance, to know that the delay aroſe from cauſes of an honourable kind, we can with great ſatisfaction give that aſſurance to Mr. Greſwell; whoſe book has been kept back, only by the deſire of doing juſtice to it. The pleaſing and elegant nature of this enquiry into the lives of eminent ſcholars, in which Mr. Roſcoe took the lead, entitles it to attention; but the perſons moſt deſirous to give it that attention were too much occupied to do it without ſome delay. At length we have carefully examined this little volume, and are prepared to ſay, with deciſion, that it well deſerves to be diſtinguiſhed and recommended. The publications of Mr. Roſcoe, and that of Mr. Tenhove, as tranſlated by Sir Richard Clayton, have, as this writer juſtly obſerves, "ſerved rather to ſtimulate than to allay the curioſity of the public." There cannot therefore be a doubt that this ſmaller work will alſo be gladly received, being of the ſame elegant caſt, and executed with great felicity. To thoſe who may object to the ſparing manner in which the author has uſed his materials, he modeſtly replies, "that he preferred this extreme to that of entering into a minuteneſs of detail, which might probably fatigue rather than intereſt the reader."

It will occur immediately to the recollection of moſt readers, that on the ſubject of the firſt author here mentioned, Politian, much has already been collected by Mr. Roſcoe. This the preſent writer properly acknowledges, in a note prefixed to his Memoirs.

"Many intereſting particulars concerning Politian, and his exertions in the cauſe of literature, are" he ſays, "interſperſed in that work; a great part of which I have, for that reaſon, omitted. Others have been ſlightly touched upon, with a view to preſerve ſomething like a connection in my own narrative."

The narrative is, notwithſtanding theſe omiſſions, intereſting and elegant, and will doubtleſs be peruſed with pleaſure by literary readers. With a ſufficient account of the author and his

his friends, Mr. G. gives illuſtrations of his talents and character, from his Poems and Letters, which he tranſlates with great ſkill*. He has dwelt with ſo much pleaſure on the Memoirs of this ſcholar, that they occupy nearly half the book; yet he cannot be ſaid to have exhauſted the ſubject, ſince an accurate examination of the author's works, in verſe and proſe, would undoubtedly afford many other particulars well worthy of notice. It appears to us that he ſhould have concluded his account of Politian by a general character of his writings, drawn from his own examination of them, inſtead of leaving this ſubject to a note, and giving it only in Latin, in the words of an anonymous writer, ſuppoſed now to have been Atterbury, afterwards Biſhop of Rocheſter. As the character appears to us judicious, we ſhall here ſubjoin it in Engliſh.

"Politian cultivated polite letters with a ſucceſs hardly equalled by that of any other ſcholar. He was, however, more happy in proſaic compoſition than in poetry. To every work, he brought a genius full of life and activity. But he was diffuſe and daring, more reſembling Lucan than Virgil†. It was his earneſt endeavour to ſupport conſtantly a kind of pomp of ſentences, which having extended beyond moderate bounds of cadence, he endeavoured generally to finiſh with a pointed cloſe. A plan which, in familiar writing, ſuch as his *Ruſticus* ſhould have been, is not exactly ſuitable. You will find in him, however, many things beautifully expreſſed, and worthy of the higheſt eſtimation, which will ſtand the teſt of criticiſm, and may be approved almoſt without exception."

The following beautiful Poem we ſhall inſert, rather as a ſpecimen of the elegant verſification of this author than of his accuracy in tranſlating, ſince we have not been able to find the original, in ſuch editions of Politian as are in our hands.

"On the Exile and Death of Ovid,

From the Latin of Politian.

And finds the Roman Bard a foreign grave
Where Euxine rolls the inhoſpitable wave!

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* We have obſerved only one material inaccuracy in Mr. G.'s tranſlations from Politian's Epiſtles. It is in p. 41, where he renders "inepta peregrinitas", by *colloquial barbariſms*. In ſpeaking of a language not uſed in common converſation, this appeared at once inconſiſtent, and led us to compare the original. It might have been rendered "from all foreign impertinencies."

† We conceive that the ſentence is here wrongly divided in the Latin. A full period ſhould follow "*ſimilior*", and a new ſentence begin with "*ſententiarum.*" We have ſo tranſlated it. *Rev.*

Thy

Thy bard, O Love, by rudeſt hands inhum'd,
Sleeps he, near Iſter's gelid ſtream entomb'd!
—Thoſe charities, the Getan fierce ſupplies
Which Rome, unbluſhing, to her ſon denies!

Far from his natal ſoil—ye Muſes, ſay
What ſympathies his dying pangs allay?
On the bland couch who bids his limbs repoſe?
Who, with ſweet converſe charms his lingering woes?
Tries with officious hand the ſalient vein?
Or with emollients, haſtes to aſſuage his pain?
With death ſuffus'd, who cloſes now his eye,
And bending o'er him marks his parting ſigh?
Ah! none—detain'd in regions far remov'd
Each fond aſſociate, and each friend belov'd.
Ah! none—the ill-fated huſband's—father's care,
His ſpouſe—his offspring Rome forbids to ſhare.

Say, can the rude Sarmatian, ſchool'd to ſteel
His ſavage breaſt,—ſay can he learn to feel,
Of haggard aſpect, who inſatiate drains
Life's reeking current from his courſer's veins:
'Neath thoſe frore locks that ſhade his tangled brow,
Say, can that hollow eye with mercy glow?
—Bluſh, Roman, bluſh;—lo! Goths his fate deplore,
And pity meets him on that dreary ſhore;
His fate—thoſe rocks that heard him, erſt, complain,
And brutes, no longer fierce, that mark'd his pain,
In icy grottos Nereids learn to weep,
And Danube mourns, beneath his chilly deep.

See Venus, haſtening from her favour'd iſle
Bids her plum'd flutterers light his funeral pile.—
Then, when the ſelf-exhauſted flames decline,
His whitening aſhes to their vaſe conſign:
And thus inſcribe the ſtone—"*Lo here he lies—*
Who ſung love's wiles, ſolicitudes, and joys."
Herſelf ambroſial odours ſprinkling round,
Thrice, and four times, bedews the hallow'd ground.
Ye too, Pierian Maids! with plaintive ſtrains
Beyond my flight, embalm your bard's remains." P. 94.

The Memoirs of Sannazarius follow thoſe of Politian, and to theſe might have been ſubjoined with propriety thoſe of the three Amalthei, which ſtand the laſt in this volume; ſince the Poems of Sannazarius and the Amalthei are united in a volume publiſhed at Amſterdam in 1689. Of Sannazaro more is generally known than of the other poets here deſcribed, and his Memoirs are therefore (probably) confined to a few pages. In the life of Cardinal Bembo, Mr. Greſwell has taken occaſion to correct an error into which Mr. Roſcoe has fallen, concerning

concerning the elevation of that perſonage to the purple*. Mr. R. in common with ſome other authors, has aſſerted that Bembus was advanced to the Cardinalſhip by Leo X. whereas, in truth, neither he nor Sadoleti (of whom the ſame is ſaid) received that promotion till the reign of Paul III. His appointment was not publicly announced till 1539, five years after the acceſſion of Paul, though he is ſuppoſed to have been a Cardinal *in petto*, ſometime before. This is proved by letters of congratulation, addreſſed to the new Cardinal at the time†, and is an obſervation of importance, ſince it may prevent the continuance of an error in the intended Life of Leo X. by Mr. Roſcoe.

Fracaſtorio follows, and we ſhall give another example of Mr. G.'s poetical powers, in his tranſlation of a ſcarce Italian Poem of this elegant writer.

" For SLEEP,—this poppy's ſnowy flower
With purple hyacinths combine,
To lure him to thy Lady's bower,
Alcippus! thou the wreath entwine,
Thoſe eyes, in ſickneſs bright, implore
His aid,—he only can reſtore.

O fraught with balm for every woe,
The kind mellifluous boon ſupply!
To bid the tear forget to flow,
And ſoothe to peace the ſufferer's ſigh,
'Tis thine;—and well affliction knows
The bleſſings of endear'd repoſe.

Bland child of Night! from Lethe's bourne
Thou com'ſt to weave the oblivious veil,
And on the wretched and forlorn
Can'ſt bid the dear illuſion ſteal;
In dim ſuffuſion wont to fling
The freſhneſs of thy dewy wing.

Even now, mild power! thy ſway pervades
The calm receſſes of the main,
To ſtillneſs charms the leafy glades,
And lulls each mortal care and pain;
Yet deigns, regardleſs of our prayer,
No reſpite to the ſuffering fair." P. 189.

This is taken from a ſcarce volume, entitled *Rime di Diverſi Nobiliſſimi, et Eccellentiſſimi Autori*, printed at Venice in 1550. Without tracing further the ſteps of the preſent writer, we ſhall undoubtedly have proved to the ſatisfaction of our readers,

* Life of Lorenzo, vol. ii. p. 283. † See p. 148.

that

that he is well qualified to produce an elegant and intereſting work. Beſides the Memoirs, which form the ſubſtance of this volume, the notes contain judicious accounts of Picus of Mirandula, Marſilius Ficinus, Leo Battiſta Alberti, Pomponius Lætus, Jov. Pontanus, Leo X. and others, which enhance the value of the compilation.

Art. XIV. *Prieſtley on Moſes and the Hindoos.*

(Concluded from our laſt, p. 248.)

HAVING paid due attention to the forcible argument urged by Dr. Prieſtley againſt Mr. Dupuis' hypotheſis, founded on aſtronomical deductions, that the earth, or rather that the preſent race of man, muſt be fifteen thouſand years old; becauſe that period, in his opinion, and according to his ſtatement alone, coincides with the *origin of aſtronomy* and the *formation of the zodiac*; we perfectly agree with the Doctor, that if ſuch ſtatement were true, a greater advance in aſtronomical ſcience, during the ten thouſand years ſuppoſed to have revolved ſince that æra, *muſt* have been the conſequence; eſpecially, we take the liberty to add, in that part of it which has relation to the *elements* and *periods* of Comets, ſcarcely at all known till the time of the great Dr. Halley. Having alſo done juſtice to his other pertinent obſervations on the ſimilar rites of the Hebrews and Hindoos, where there appeared no bias to his own particular caſt of ſentiment in religious matters, we ſhall, on the ſame impartial plan, proceed to examine the remaining ſubjects diſcuſſed in this curious volume.

All the ſymbols and ſacred inſtitutions of the Hebrews, Mr. Dupuis, in his rage for aſtronomy, refers to that origin; the *twelve* patriarchs have alluſion to the *twelve* great ſidereal deities of Egypt; the *twelve* apoſtles of Chriſt are a copy, at ſecond hand, and are referred to the zodiacal aſteriſms; to the ſame fruitful ſource may be traced the *twelve* precious ſtones that adorned the breaſt-plate of the Jewiſh high-prieſt, and the *twelve* loaves of ſhew-bread, arranged *ſix* and *ſix* as the ſigns of the hemiſphere; the *twelve* ſons of Jacob are not forgotten, and the ſtandards of the reſpective tribes, to which they gave name, bore impreſſed the ſacred ſymbolical animals of the ſphere!!! What daring parallels will not genius and impudence invent? As to Moſes himſelf, with Mr. Gibbon and Dr. Geddes, he conſiders that legiſlator as a ſervile copyiſt of

of the Phœnician and Chaldean coſmogoniſts, a collector of *wild traditions and legendary tales*; and Noah and his Deluge are only the ſecond part of Xiſuthrus and his more ancient flood. The *Pentateuch* itſelf, he ſays, probably only copies in name and doctrine the *five Vedas*; unfortunately there are but *four*, and the fourth itſelf is looked upon in a leſs ſacred light than the three original Vedas. Samſon was the Phœnician Hercules, or the Sun; and the very name of Jeſus (from YES, an ancient title of Bacchus) proves him to be related to the ſame mythology. Thus the Jews, whom, as the Doctor truly obſerves, the ſceptical aſſailants of their ſacred books are conſtantly reprobating, as a horde of barbarous and ignorant ſlaves, become, by theſe conceſſions, ſuddenly endowed with capacity to invent and comprehend a vaſt ſyſtem of intricate mythology, connected with the profoundeſt aſtronomical reſearches of the ancient world. But in truth this *ſpirit of allegorizing* ſeems to have been totally unknown to that people, however it may ſuit the heated fancy of an infidel modern philoſopher. They underſtood, and do ſtill underſtand, the hiſtorical facts, recorded in their plain and obvious ſignification, without any reference to the *ſtars* and *planets*, and venerate as *real* the great perſonages whom Mr. Dupuis would exalt above the region of the earth. They would not, perhaps, be reluctant to allegorize away the identity of the Chriſtian Redeemer; but fortunately, of his actual exiſtence, his miracles, and his ſufferings, they themſelves and their hiſtory are irrefragable teſtimonies.

On the above aſtronomical chimæras, though in our opinion they ſcarcely merited a ſerious anſwer, Dr. P. makes the following obſervations.

"Mr. Dupuis did not ſurely conſider how near Moſes was to one of thoſe perſons whom he ſuppoſes to denote the ſigns of the Zodiac; for *Levi*, one of them, was only his great grandfather. His grandfather Kohath accompanied his father Levi when Jacob went to Egypt. Now, for a man to pretend, that his own great grandfather was not a man but a conſtellation of ſtars, would be deemed little leſs than inſanity. After ſo ſhort an interval, Moſes muſt certainly have known whether Levi, his great grandfather, was a man like himſelf or not; and, ſince he relates the hiſtory of his birth, as well as that of all the twelve brothers, and mentions the reaſons of the names which their ſeveral mothers gave them, in a manner perfectly natural, and agreeing with the manners of that age, there cannot be a reaſonable doubt of its being a real hiſtory; that Abraham, Iſaac, and Jacob were men, and not ſtars, as well as their deſcendants, Levi, Kohath, Amram, and Moſes, who deſcended in a right line from them.

"It is ſomething ſingular too, that, in this ſame allegorical hiſtory, we ſhould be made to paſs from men to ſtars, and from ſtars to men

again. For though according to Mr. Dupuis, the twelve patriarchs were the twelve ſigns of the Zodiac, he finds no place in the heavens for their immediate anceſtors, Abraham, Iſaac, and Jacob; and, though Moſes and Aaron were real men, Samſon, who came long after them, was the Phenician Hercules, or the ſun: and though he does not pretend that David, Solomon, or the other kings of Judah or Iſrael, were not real human beings, he makes the hiſtory of the companions of Daniel to be an Aſſyrian tale. If Shadrack, Meſhech, and Abednego were fabulous perſonages, Daniel himſelf could not well have been any other; eſpecially as, proceeding farther, we have more fabulous and allegorical circumſtances; Jeſus being the ſun, the ſame with Oriſis, Adonis, and Samſon, and the twelve apoſtles the twelve ſigns of the Zodiac, the ſame with the twelve patriarchs. Now, though the tranſition from fable to hiſtory be natural, to go back from hiſtory to fable, eſpecially in a more enlightened age, abounding with writers, is certainly very unnatural." P. 327.

So barefaced, ſo improbable, ſo contradictory are the aſſertions of Mr. Dupuis, calculated for a particular period, the late dreadful reign of anarchy and irreligion in France, that we cannot but heartily agree with this writer, in a ſubſequent remark, that

" Mr. Dupuis would have made a much more probable hypotheſis, if he had maintained that the whole of the Jewiſh hiſtory was a fable; that, as the twelve patriarchs (one of whom was Moſes's great grandfather) denoted the twelve ſigns of the Zodiac, he alſo was either a ſtar or a planet; that the hiſtory of their deſcent into Egypt, and that of their eſcape from it, with their journeyings in the wilderneſs, and their ſettlement in Paleſtine, was a continuation of the ſame Arabian tale, a mere ingenious fiction; that there never was ſuch a nation as that of the Iſraelites, with their kings, David, Solomon, &c. and that thoſe who now call themſelves *Jews* are now ſcattered remains of ſome hordes of wandering Arabs, who have aſſumed that name, and pretend to an extraordinary deſcent. Alſo, ſince Jeſus was the ſun, and his twelve diſciples the twelve ſigns of the Zodiac, and conſequently the evangelical hiſtory a mere romance; that the *Acts of the Apoſtles*, and the whole of the ſubſequent hiſtory of the Chriſtian church, is a ſequel to it; and that they who call themſelves *Chriſtians*, and according to him are, without knowing it, worſhippers of the ſun, are a ſet of people, a *colluvies* of all nations, who, like the gypſies and free maſons, have formed themſelves into a body, though of a very heterogeneous kind, but are not able to give any rational account of their origin.

" Since, however, it is granted that there is ſuch a people as the Jews; and ſince, according to Mr. Dupuis, they have, by ſome means or other, been completely deceived with reſpect to their hiſtory, and have been led to adopt a ſyſtem of political and religious inſtitutions to which they long had the greateſt averſion, there muſt have been a time when the deception took place; and conſidering that it is a whole nation that has been ſo deceived, it is the moſt extraordinary fact in

all

all hiſtory, and in reality a greater miracle than any that are recited in the books of Moſes." P. 335.

Having ſaid thus much in commendation of the work before us, and done juſtice to thoſe portions of it which to us appeared unexceptionable, the painful taſk remains to point out others which, we think, almoſt obliterate the merit of the whole, and have an evident tendency to compromiſe points of the utmoſt importance in the Chriſtian ſyſtem with this inveterate enemy of the Goſpel. Upon this ſolemn occaſion, when Dr. Prieſtley voluntarily ſtood forth to defend Chriſtianity, on general grounds, againſt a general attack that went to its utter ſubverſion, it would at leaſt have been generous and political to have refrained from placing in a prominent point of view his own particular and heretical opinions, eſpecially when he knows with what frantic tranſport every conceſſion muſt fill the exulting adverſary; but inſtead of keeping in the back ground his favourite prejudices, which it was his duty to do as a general advocate for Chriſtianity; and writing againſt a profeſſed enemy that aims to ſtrike at the root of it, he, in p. 326, declares, in expreſs terms, that he gives up the *hiſtory of the fall of man*, in the beginning of the book of Geneſis. "*I believe with him*," he ſays, "and have maintained in my writings, that this hiſtory is either an allegory, or founded on uncertain tradition; that it is an hypotheſis adopted by Moſes to account for the origin of evil." To us, who firmly believe that the important original promiſe, *the ſeed of the woman ſhall bruiſe the head of the ſerpent*, is interwoven with the very eſſence of Chriſtianity, this aſſertion, on an occaſion like the preſent, appears to be giving up the cauſe at once; and, inſtead of reſerving it for one of his concluding pages, he ought to have begun with it, that we might have known at the outſet what we had to expect from this zealous defender of Chriſtianity.

After thus giving up the hiſtory of the Fall, and the inſpiration of Moſes, as incredible, he proceeds conſiſtently to attack the Miraculous Conception in the following terms.

"Mr. Dupuis repreſents the account of the miraculous conception of Jeſus as a neceſſary part of the Chriſtian ſcheme. This hiſtory, however, as given in the introductions to the goſpels of Matthew and Luke, many Chriſtians in all ages, and eſpecially the Jewiſh Chriſtians, who muſt be allowed to have been the beſt judges in the caſe, never admitted. In my *Hiſtory of early Opinions concerning Chriſt*, I have given my reaſons at large why I think it is not intitled to any credit. But this does not in the leaſt ſhake my faith in the hiſtory of the public life, the death, and reſurrection of Jeſus, written by proper witneſſes.

"The

"The hiſtory of the fallen angels is another circumſtance on which Mr. Dupuis lays much ſtreſs. "According to the Chriſtians," he ſays, vol. i. p. 336, "there was from the beginning a diviſion among the angels; ſome remaining faithful to the light, and others taking the part of darkneſs, &c." But this ſuppoſed hiſtory is not found in the ſcriptures. It has only been inferred from a wrong interpretation of one paſſage in the ſecond epiſtle of Peter, and a correſponding one in that of Jude, as has been ſhewn by judicious writers. That there is ſuch a perſon as *the Devil* is no part of my faith, nor that of many other Chriſtians; nor am I ſure that it was the belief of any of the Chriſtian writers. Neither do I believe the doctrine of demonical poſſeſſions, whether it was believed by the ſacred writers or not; and yet my unbelief in theſe articles does not affect my faith in the great facts of which the evangeliſts were eye and ear witneſſes. They might not be competent judges in the one caſe, though perfectly ſo with reſpect to the other.

"Mr. Dupuis alſo loads Chriſtianity with many other doctrines which have been long exploded, as is well known, by many Chriſtians. He chuſes to take no notice of any Chriſtians beſides Roman Catholics, as if he had never heard of Proteſtants or Unitarians. If we had had no other accounts of the Chriſtian ſyſtem beſides this work of Mr. Dupuis, it would have been taken for granted that all Chriſtians were Trinitarians. Jeſus, he conſiders, vol. i. p. 52, as the proper object of worſhip to all Chriſtians; whereas the New Teſtament repreſents him in no other light than that of a great prophet, who taught the true worſhip of God; and announced, as from him, the great doctrine of a reſurrection. And a more pious and humble worſhipper of God, one more devoted to his will, in living and dying, never appeared in the world.

"According to Mr. Dupuis, all Chriſtians hold the doctrine of the eternity of hell torments. *Treatiſe on the Myſteries*, p. 151. And, contrary to what appears on the ſurface of the evangelical hiſtory, he ſays, vol. iii. p. 53, "the evangeliſts have made Jeſus to act, preach, and announce the auſterities which the Bramins, and other devotees of the Eaſt, ſtill practiſe. In general," he adds, "this legend is more wonderful than amuſing to read. It partakes a little of the auſtere ſect of the Jews, and does not ſhine with reſpect to genius."

"But certainly Mr. Dupuis does not ſhine with reſpect to fidelity. For ſo far was Jeſus from teaching or practiſing any auſterities, that for uſing leſs rigour than the Phariſees, or John the Baptiſt, they ſaid of him, Matt. xi. 19, that he was a *gluttonous man and a wine bibber, a friend of publicans and ſinners.* In a later age, ſome of the monks, copying the heathens, practiſed the auſterities to which Mr. Dupuis alludes, but there is no recommendation of them in the New Teſtament." P. 341.

It is unneceſſary to make further quotations from a writer, one at leaſt of whoſe motives in publiſhing this volume was evidently to make it a vehicle for the republication of thoſe doctrines which have rendered him ſo obnoxious to all real Chriſtians. To *attack* under the maſk of *defence* is no new

thing

thing in theſe days; but he who in battle gives up the ſtrong holds to his adverſary cannot be eſteemed in any other light than as a traitor to the cauſe he ought to have defended. If he did not believe in the myſterious doctrines which Mr. Dupuis' work was principally intended to attack, he was the laſt perſon who ſhould have ſpontaneouſly ſtood forward to repel his aſſault. The whole has a very inſidious appearance; and though, throughout the former part, we find diſperſed a variety of ingenious obſervations, the poiſon attempted to be diffuſed in the latter nauſeates the intellectual palate, and we retire with diſguſt and abhorrence from an entertainment, to which we originally ſat down with curioſity and pleaſure.

ART. XV. *Deſcription and Treatment of Cutaneous Diſeaſes, Order II. Scaly Diſeaſes of the Skin. By Robert Willan, M. D. F. A. S.* 4to. 100 pp. Johnſon. 1801.

A SKETCH of the plan of the work, with a deſcription and account of the treatment of the firſt order of cutaneous diſeaſes, papulous eruptions, was given at p. 648 of our eleventh volume. The author proceeds in this part to treat of the ſecond order,

"including thoſe affections of the ſkin which are characterized by an appearance of ſcales, ariſing from a morbid ſtate of the cuticle. The cuticle is not, however," he adds, "the only ſeat of theſe complaints; their real origin ſeems to be indurated papulæ, or larger elevations of the true ſkin, which by preſſure, or diſtenſion, injure the texture of the cuticle, and produce thickened, irregular layers of it."

The generic diſeaſes of this order are, lepra, pſoriaſis, pityriaſis, and ichthyoſis; theſe again are branched out into numerous ſpecies, or varieties, each of which is deſcribed, with references to the accounts of them given by medical writers, from the earlieſt period to the preſent time. The deſcriptions are illuſtrated by thirteen plates, elegantly as well as accurately engraved, and coloured ſo as to give a perfect picture of the diſeaſes they are intended to repreſent. Paſſing over the deſcriptions, which would not be perfectly intelligible without the engravings, we ſhall ſelect for our readers ſuch paſſages from the work as ſeem calculated to give uſeful information on the ſubject, to correct miſtakes in former writers, or improve our modes of treating ſome of the moſt obſtinate and intractable of the complaints. "The ſmall hairs of the ſkin,"

the author obſerves, "are not deſtroyed in the lepra Græcorum, as ſeveral authors ſtate, neither are they altered with reſpect to their colour and texture in any form of the diſeaſe." P. 129.

Bathing in ſea-water, firſt warm, afterwards in the open ſea, he conſiders as a certain auxiliary in the cure of lepra in inveterate caſes; it may be neceſſary to recur to this remedy for ſeveral ſucceſſive ſummers. By purſuing this courſe, he has ſeen the diſeaſe completely eradicated. Among internal remedies, he prefers a ſolution of ſublimate, the hydrargyrus muriatus, in ſpirit of wine, accompanied with decoctions of ſarſaparilla and guiacum. The author has not found that perſons living on the ſea-coaſt, and feeding principally on fiſh, were more obnoxious to lepra, than thoſe living in inland parts, and on a more miſcellaneous diet. He found the diſeaſe moſt frequent among bricklayers' labourers, coal-heavers, and, in general, among ſuch of the labouring claſſes as are much expoſed to cold, and conſtantly ſurrounded with duſt. The inſtitution of baths in the metropolis for the poor, to which they ſhould have acceſs at an eaſy expence, would cut off the ſource of this, and many other diſeaſes; and tend much to improve the health of that numerous and uſeful claſs of the community.

Pſoriaſis, dry or ſcaly tetter, the ſecond genus of this order, is characterized, p. 148, "by a rough and ſcaly ſtate of the cuticle, ſometimes continuous, ſometimes in ſeparate patches, of various ſizes, and irregular figures, for the moſt part accompanied with rhagades, or fiſſures in the ſkin." There are various ſpecies of this complaint, which take their denomination from the part peculiarly affected, as the palmaria, affecting ſhoemakers, from the irritation of the wax; or from the buſineſs exerciſed by perſons moſt liable to it, as the grocer's and baker's itch. When the complaint is general, affecting the face, arms, and various parts of the body, it is ſuppoſed to be occaſioned by ſudden changes of the temperature of the body from hot to cold, by long expoſure to cold, or drinking large draughts of cold liquors when the body is heated. The chalybeate waters of Scarborough, Cheltenham, Nevil Holt, and Tunbridge, are uſeful in theſe complaints. The author has ſeen cures performed, he ſays, by the proper uſe of the waters of Harrowgate and Croft. The ſulphur waters of Moffat, Shepmore, &c. are alſo ſaid to be equally beneficial. The curative effects of the waters will be much aſſiſted by a free uſe of antimonials, of the warm bath, of decoctions of ſarſaparilla, dulcamara, mezereon, &c.

In pityriaſis capitis, termed by nurſes dandriff, the ſcurf ſhould be carefully removed, by frequently waſhing the head with warm water and ſoap, or puſtules will be formed under

the incruſtations, gradually extending themſelves over the whole ſcalp.

Ichthyoſis, a permanently harſh, dry, ſcaly, or horny texture, of the integuments of the body, unconnected, as far as has been obſerved, with internal diſeaſe. Children are ſometimes born with this affection, in others it occurs ſoon after birth. In ſome inſtances the ſcales are extended three or four inches from the body, and reſemble horns. A remarkable and well-atteſted account of the caſe of a girl, of Waterford in Ireland, who laboured under this affection, is given in No. 176 of the Philoſophical Tranſactions, of which the following is the ſubſtance: ſhe was between thirteen and fourteen years of age when the account was taken; but ſcarcely exceeded in height a child of five years. The horns abounded chiefly about the joints, were faſtened to the ſkin like warts, which they reſembled in ſubſtance, though towards the extremities they were harder and more horny. There was one at the end of each of the fingers and toes, curved at the ends like turkey's claws, which they alſo reſembled in colour. There was one at the point of each elbow, which twiſted like ram's horns, and were about half an inch broad, and four inches in length; but with all this diſeaſe and deformity, ſhe was ſaid to eat and drink heartily, to ſleep ſoundly, and to perform all the natural functions of the body, in the ſame manner as perſons in health. No ſucceſsful method has yet been deviſed, of treating any of the diſeaſes of this claſs.

ART. XVI. *An Eſſay on Britiſh Cottage Architecture, being an Attempt to perpetuate, on Principle, that peculiar Mode of Building was originally the Effect of Chance. Supported by Fourteen Deſigns, with their Ichnography or Plans, laid down to ſcale; comprifing Dwellings for the Peaſant, and Farmer, and Retreats for the Gentleman; with various Obſervations thereon. The Whole extending to Twenty-one Plates, deſigned and executed in Aqua-tinta. By James Malton.* 4to. 1l. 7s. Taylor, &c.

THE preſent work is one of thoſe which accident has put too long out of ſight; but we will not, therefore, through a falſe ſhame, ſuppreſs all mention of it. Better late than never, is a maxim peculiarly applicable to Reviews. Mr. Malton very juſtly obſerves, that cottages are often the moſt pleaſing feature in a rural landſcape. He therefore profeſſes,

in the preſent work, to form the taſte of the farmer, and the "retired gentleman of ſmall fortune," in erecting their habitations.

In his fifth plate, Mr. M. has ſubmitted to Lords of Manors, and opulent landlords, four deſigns for that ſpecies of building, to which, in our opinion, the term cottage excluſively belongs. Whatever merit attaches to theſe in picturesque effect, they are certainly deficient in ſtrength and durability, and conſequently in comfort. For the dwellings of the induſtrious labourer, in the name of humanity, let there be but *one* conſideration;—ſolid walls, ſtrong, however rough. We would recommend, in preference, a ſet of houſes *(quite taſteleſs in effect)* built by the late Sir R. Arkwright, at Matlock, for his men. However plain, *they* will expel the "winter's flaw."

There are many of the deſigns in this work that do credit to the talents of Mr. M. and if men of fortune, and rich farmers, prefer contracted, patched, boarded, lath and plaſter, thatched cottages, to ſubſtantial ſtone or good brick manſions, we know of but two weighty reaſons againſt it; and thoſe are, that when noblemen and others are led, by their taſte for the arts, to expend vaſt ſums on grand ſtructures, they ſpread ſubſiſtance in a thouſand ramifications to the comfort of the artizan: and that, in the preſent ſtate of ſociety, hoſpitality and magnificence are expected from the peer and wealthy commoner, which require manſions of taſte and magnitude.

We do not often meet with ſuch obſervations as the following, from *artiſts* and *architects:*

"Though noble ſpecimens of architecture, however applied, command admiration, yet I cannot admire the pondrous magnificence that is ſo often diſplayed in the dwellings of individuals, however high their elevation and dignity."

We are ſorry to obſerve, in a work of merit, ſuch deſpicable and exploded ideas, as "conſidering the maſter as mere man, there is found no conſiſtency between the poſſeſſor and the thing poſſeſſed," and others of the ſame tendency.

Mr. M. very properly condemns parſimony in erecting churches and chapels; and pronounces St. James's Palace unworthy of its poſſeſſors. Indeed a poet long ſince ſung, that

"Her poor to palaces Britannia brings,
St. James's hoſpital may ſerve for kings."

He attacks the late ſtructures on each ſide of Piccadilly, to ſerve as entrances to Hyde and St. James's Parks, together with

with that in Oxford-road, for the ſame purpoſe. They are perhaps unworthy of their ſituations; and we agree with him in regretting, that the opportunity is loſt for better adorning thoſe avenues to London.

Mr. M. is equally ſevere on the faſhionable abſurdities of opening of windows down to the floors; and building lattices before them, "to expel the bleſſed rays of the ſun, too little felt in our damp climate."

After having thus given an outline of the Eſſay on Cottage Architecture, we cannot but condemn the general tendency of Mr. Malton's ſentiments, eſpecially in endeavouring to diſcourage the efforts of every deſcription of artiſt, by recommending cottages as places of reſidence even to men of vaſt property; thus depreſſing genius, rendering the rich ſordid, and opening a proſpect of *non-employment* to thouſands.

The plates are in aqua-tint, and extremely well executed. Several of the deſigns might be adopted, under particular circumſtances, by perſons whoſe ſole object was œconomy. Deſign the ſixth is very far from pictureſque. The eighth is an unnatural mixture of cottage caſements and a Grecian portico. The ninth is very pleaſing, and would have a good effect in a retired ſituation, at the foot of a wooded hill, on the ſide of a road. The twelfth is handſome, but the materials ſhould be plaſter, and not boards. The thirteenth has a better effect than many of the others, and would be a pleaſant reſidence for a middling farmer. The fourteenth comes under the ſame deſcription. The nineteenth plate is an abſolute ſatire upon this ſpecies of building; it contains a ſection of a cottage. The ſitting-rooms are very well; but one glance on the bed-rooms ſerves to ſhow the abſurdity (to uſe no harſher term) of people of faſhion and fortune contenting themſelves with a bed thruſt into an angle of a roof, where the artiſt is compelled to meaſure and contrive to gain it an entrance.

Poverty may ſometimes compel the weary artizan to aſcend to his garret, and there ſuffer the extreme of heat, and breathe a confined air many times paſſed through his lungs; but, to behold pride, riches, and proſperity, copying theſe inconveniences, without neceſſity, is unnatural and prepoſterous.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 17. *La Bagatella; or, Delineations of Home-Scenery. A Deſcriptive Poem; in Two Parts. With Notes, critical and hiſtorical. By William Fox, jun.* 12mo. 201 pp. 7. 6d. Conder. 1801.

This beautifully printed book, adorned with elegant vignettes, is employed to celebrate, in very harmonious blank-verſe, the ſcenery in the neighbourhood of Grove-Place, Hackney, from which the Introduction is dated. The delineations are in general pleaſing; and the poetry, if not marked with the vigour and originality of Cowper, whoſe Taſk the writer appears to emulate, is yet far from belonging to the claſs which Minerva was thought of old to diſcourage. The account of Canonbury, near Iſlington, as full of local intereſt, will probably be thought a pleaſing ſpecimen of the work.

" Now Gloceſter's airy terrace follows nigh,
Whence on the diſtant ſlope, majeſtic ſhews
Old Canonbury's tower, an ancient pile,
To various fates aſſign'd; and where by turns
Meanneſs and grandeur have alternate reign'd.
Religion's zealous ſons firſt rear'd the walls;
And there it was, as chronicles record,
The peaceful hermit lit his lamp, and pray'd,
Thro' the cold midnight hour, and told his beads,
And wept, and chanted low the veſper-hymn.
To other hands the conſecrated pile
Was next transferr'd, and many a noble there
In feaſt or banquet, paſs'd the ſummer hours.
Thither, in later days, hath genius fled
From yonder city, to reſpire, and die.
There the ſweet bard of Auburn ſat and tun'd
The plaintive moanings of his village dirge.
And thence, his lonely lamp, through the ſtill night,
Athwart the diſtant ſpace oft ſtream'd afar.—
Pleaſed in this antiquate, this ſilent tower
A wanderer long, now anchor'd, and at home—
Through diſtant realms to track the traveller's way:
There learned Chambers treaſured lore for men,
And Newbery there his A. B. C.'s for babes." P. 51.

Some paſſages, alluding to the family, amuſements, and habits of the author, are, as uſual, particularly pleaſing. Such is his modeſt mention of his own poetical purſuits.

" Where, o'er the ſlippery paths of poeſy,
(If ſuch a name might honour verſe of mine)

I ſome-

I ſometimes dare, with bold adventurous ſtep,
To rove—happy if now and then a flower
At random thrown, o'erlook'd by other hands,
I may exulting ſeize, and call my own." P. 67.

In the notes, a great quantity of amuſing matter is collected: more, certainly, than was neceſſary; but not more than many readers will accept with pleaſure. The compoſition was occaſioned, we are told in the Preface, by the contempt expreſſed by a lady for this ſuburban ſcenery, which in truth is well vindicated by the writer. The monument he has here formed of his taſte, ſtudies, and genius, will not quickly decay.

The Appendix is a defence of deſcriptive poetry, and contains a beautiful ſelection of it.

ART. 18. *The Britiſh Parnaſſus, at the Cloſe of the Eighteenth Century; a Poem, in Four Cantos. By Alexander Thomſon, Author of Whiſt, the Paradiſe of Taſte, and the Pictures of Poetry.* 4to. 5s. Edinburgh. Sold by Longman and Rees, London. 1801.

The productions of this veteran author, for ſo he deſcribes himſelf, have more than once received our commendations. The preſent effort of his pen has, we fear, more merit in the deſign than in the execution, having a kind of doggerel caſt, from the nature of the meaſure, and the careleſſneſs of the ſtyle, which rather tends to degrade the praiſes, which he intends to beſtow upon the preſent race of poets. His plan is this. His firſt Canto is ſpoken in his own perſon, and contains a preference of the poets of the 17th century to thoſe of the 18th. Apollo then appears, and corrects the error of the poet by reciting, in the three remaining Cantos, the merits of the writers who are, for the moſt part, ſtill living. The author begins by deſcribing himſelf, at the cloſe of the year 1800.

" As near as a ſilly old man can remember,
It was either the ninth or the tenth of December,
When each almanack ſhow'd us, in characters clear,
But three little weeks to the cloſe of the year;
To the cloſe of that year, when the century too,
Call'd the eighteenth by name, was to bid us adieu;
The weather was chill, and the garret was cold,
Where I ſat by myſelf, hungry, peeviſh, and old."

We cordially regret that ſuch ſhould be the deſcription of the poet, who is to celebrate his contemporary bards. As ſo many perſons living are intereſted in his panegyric, perhaps it may have contributed to alleviate ſome of the ſymptoms. Among the tributes he has paid to the writers of the time, none is perhaps more judicious and appropriate than that on Miſs Joanna Baillie.

" And theſe put together perhaps might be vain,
But triumphs ſtill greater than theſe ſtill remain.
Another approaches to dazzle the ſcene,
It is BAILLIE herſelf,—'tis your Tragical Queen;

It

It is ſhe who intends, in her mighty career,
To viſit each orb of the paſſionate ſphere,
And from each to impart ſuch a portion of fire,
As may both of the Drama's departments inſpire;
Who her proweſs already has ventur'd to prove
On the oppoſite paſſions of Hatred and Love;
Her Baſil, that noble, high-ſpirited fellow,
May almoſt contend with the martial Othello;
Who betray'd by his love from ſtrict honour to ſtray,
Indignant at once from the world burſts away.
Much too of that horror which reigns in Macbeth,
At the ſtill ſolemn ſound of the footſteps of death,
Muſt be felt in the view of that picture ſublime,
Which preſents ſtern DE MONTFORT, his rage, and his crime;
While his ſiſter appears, that unparallel'd form,
Like the Planet of Peace, in the midſt of a ſtorm.
With what zeal do I wiſh, that each ſubſequent year
May behold her advance in this noble career!
But ſhould ſhe feel languid before ſhe has done,
And deſpair through the whole of her circle to run,
Let her then to inferiors Thalia reſign,
And worſhip alone at Melpomene's ſhrine." P. 45.

It ſeems rather extraordinary to us, that this poet, who objects to another the uſe of "the galloping meaſure ſo ſucceſsfully employed in the Bath Guide," (p. 36) ſhould himſelf employ it on a ſubject to which it ſeems quite as little ſuited, as that in which he perceives its impropriety. His Poem, however, and its index, afford a tolerably correct catalogue of modern Engliſh Poets.

ART. 19. *Bread, or the Poor; a Poem, with Notes and Illuſtrations. By Mr. Pratt, Author of Sympathy, Gleanings, &c.* 4to. 7s. Longman and Rees. 1801.

With the author of this Poem, and his claims to celebrity, the public have long been acquainted. The preſent Poem was written at a period when its ſubject came cloſe to every boſom, and of courſe was the theme of univerſal attention and diſcuſſion.

Mr. Pratt divides his compoſition into three Parts. The firſt invokes Pity and Sympathy, and then takes a view of the peaſantry of the country, their labours, ſports, marriages, &c. &c. The ſecond Part examines the cauſes and effects of what are termed the public grievances, with a long apoſtrophe on monopoliſts, mealmen, regrators, ſpeculators, and *corn-conſpirators*. The third Part is an examination of remedies for theſe evils. We give the concluſion of the Poem as a ſhort ſpecimen, which we think highly creditable to the author.

"And ah! more fondly wiſh'd! the bliſsful hours,
When laurell'd labour ſhall devote his pow'rs
To every ſmiling art; when war is o'er,
And the fell trumpet aſks his aid no more;
When Peace ſhall ſpread her conqueſts o'er the land,
And waſh the blood-ſpots from Britannia's hand;

When youth and age ſhall ſwell the tidings round,
And nought but Peace and Plenty's horn reſound!

And hark! thoſe bliſsful hours at length appear,
That burſt extatic ſpeaks the Cherub near;
From Heaven ſhe comes her bleſſings to impart,
And twine her olive round each Briton's heart;
Nor Britons only, but the nations wide,
Whom furious enmities no more divide;
Soft'ning to ſocial leagues, the wreath ſhall ſhare,
And earth's remoteſt bounds the joy declare:
While he the kingly Father! gracious bends,
To hail what Heaven by its beſt Angel ſends.

And thou the KING OF KINGS! O power divine,
As thine the harveſt, be the homage thine!
Thine all the bounties of the laughing mead,
The ſuns that ripen and the dews that feed;
Thine the favonian winds that ſave the grain,
And thine the ſhow'rs that ſaturate the plain;
And O from THEE, now ſpeeds the SERAPH DOVE,
Her miſſion fraught with pity and with love.

Parent and Sov'reign of th' obedient earth,
Who bid'ſt the myriad-bounties ſpring to birth;
Who pour'ſt thy brooding ſpirit o'er the breeze,
The balmy herbage, and the fruitful trees;
And with too vaſt a flore now crown'ſt the ſoil,
For fraud to cover, or for waſte to ſpoil;
Ah! while we view the bleſſings of the year
Chaſten the ſmile of joy with virtue's tear;
And as we take the heav'n-conferr'd ſupplies,
Let ſoft compaſſion in our boſoms riſe;
Since from thy hand unſparing we receive,
O teach our hearts unſparingly to give:
With ſouls uplifted, while the knee we bend,
May grateful incenſe to thy throne aſcend;
And may thy ſuppliants find acceptance there,
As warm with pious love they breathe a pray'r:
WITH THEE MAY EVERY THOUGHT BEGIN AND END,
O FIRST AND LAST! CREATOR, FATHER, FRIEND!"

Mr. Pratt takes it for granted, that the diſtreſſes of the community, on account of the high price of bread, were to be imputed to monopoliſts; and probably in part they were ſo. The Poem has a general eaſe and harmony of numbers; the reſult, no doubt, of much and long experience in writing. Many epiſodes and anecdotes are introduced, which excite attention and intereſt; and as the evil deprecated, from whatever cauſe it aroſe, has now happily ſubſided, the publication may be recommended to general peruſal. Otherwiſe it ſeems a delicate and perilous matter to amplify the diſtreſſes of poverty, and to erect a direction poſt where the preſumed authors of the ſufferings of the poor are to be found. In the ſecond edition, which has juſt appeared,

peared, the author, on advice, as he ſays, has made the title *The Poor, or Bread.* The difference ſeems to us unimportant.

ART. 20. *The Soldiers, an Hiſtorical Poem, in Three Parts. Containing an Epitome of the Wars entered into by Great Britain, from the Year* 1739 *to the preſent Time. By R. Farmer. Part I.* 8vo. 45 pp. 1s. or on Fine Paper, 2s. Lackington and Co. 1802.

In an Advertiſement at the end of this Poem, the author tells us he "has ſent the firſt Diviſion of his Soldiers on what may be called the *Forlorn Hope*, to reconnoitre the diſpoſition of the Public, and aſcertain the number and ſtrength of the maſked batteries likely to be opened upon him by the Critics." That this "firſt Diviſion" may be juſtly termed a *forlorn hope*, we are not diſpoſed to deny; but this, we apprehend, is the firſt inſtance in war of a *Forlorn Hope* being ſent out to *reconnoitre:* and, in fact, this Diviſion inſtead of merely reconnoitring, makes a very formidable attack; an attack againſt grammar, common ſenſe, good taſte, and all the other guards that defend the fort of Parnaſſus. On ſuch an occaſion, our "*batteries*" are uſually compoſed of guns taken from the aſſailant, and turned againſt himſelf. For inſtance, the author's "old campaigner" who (in this firſt Part) chaunts his exploits, from the taking of Porto Bello to nearly the end of the American war, begins in the following ſtrains:

"Firſt I ſail'd, with noble Vernon,
To the Spaniards' weſtern main,
Where we conquer'd Portobello—
Gain'd renown—interr'd our ſlain,

Next we ſummon'd Carthagena—
Razed Chagre--ſeiz'd its ſtore—
Loaded all our ſhips with booty—
Hoiſted ſail, and left the ſhore.

Saw the tawny ſlaves at Kingſton,
Sullen, naked, unſubdued,
Sighing for their wives and children,
Sires, and native neighbourhood.

Heard of maſſacres at Java,
Where the Dutch, in one ſad night,
Slew ten thouſand of the natives—
Thank'd their God! and hail'd the light.

Next to Flanders I was order'd—
'Camp'd at Deighton for awhile—
Talk'd of whores, and dogs, and horſes—
Play'd at cards, and liv'd in ſtyle." P. 12.

He goes on, nearly in the ſame ſtyle and verſification, through the Duke of Cumberland's campaigns in Flanders, and all the wars in India for more than thirty years afterwards. In ſuch a variety of ſubjects, and amidſt ſuch a profuſion of poetical *beauties*, it is very difficult to ſelect. The following ſtanza, among many others, charm-

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ed us equally by its ſonorous beginning, and the mathematical contraſt (if we may uſe the term) at the concluſion.

" Omrahs, nabobs, ſoubahs, princes,
As if taught in Europe's ſchool,
Swore *immeaſurable* friendſhip,
And betray'd *by line and rule.*"

Speaking of the Rohillas (whom he paints as a moſt innocent and amiable people, in order to blacken the character of the Britiſh Government in making war upon them) the author, or his Soldier, ſays:

" *They* no bad ambition fired."

The attacks upon grammar are, however, not ſo frequent as thoſe upon taſte and truth. The conduct of the Britiſh government in India (which, after an inveſtigation of ſeveral years, has been cleared by a verdict of the higheſt court of judicature) is throughout attempted to be vilified. But if, from the reception of his " firſt diviſion", this literary commander will fairly judge what the ſecond and third have to expect, they will never be " ordered to advance."—*Requieſcant in pace.*

NOVELS.

ART. 21. *The Little Mountaineers of Auvergne; or, the Adventures of James and Georgette. Altered from the French, and adapted to the peruſal of Youth.* 12mo, 2s. 6d. Newberry. 1801.

A very pleaſing little ſtory, and having a good moral tendency, may ſafely be recommended to the peruſal of younger readers. Bonnin is not a character indeed very commonly met with; but he is very amiable, and tells his tale exceedingly well.

ART. 22. *Adamina, a Novel. By a Lady. In Two Volumes.* 12mo, 8s. Vernor and Hood. 1801.

The terms, " by a lady," operate with the force of magic againſt all ſeverity of criticiſm. Sometimes, however, the internal evidence proves theſe terrors to be fraudulently aſſumed. In the preſent inſtance, however, we really believe that Adamina was written actually by a lady; for while we ſee nothing like manlineſs of thought, or energy of expreſſion; at the ſame time, the tendency is good, and the moral amiable.

MEDICINE.

MEDICINE.

ART. 23. *Animal Magnetiſm; Hiſtory of its Origin, Progreſs, and preſent State; its Principles and Secrets diſplayed: as delivered by the late Dr. De Mainauduc. To which is added, Diſſertations on the Dropſy, Spaſms, Epileptic Fits, St. Vitus's Dance, Gout, Rheumatiſm, and Conſumption: with upwards of One Hundred Cures and Caſes. Alſo Advice to thoſe who viſit the Sick, with Recipes to prevent Infection. A Definition of Sympathy, Antipathy, the Effects of Imagination on Pregnant Women, Nature, Hiſtory, and on the Reſurrection of the Body. By George Winter, M. D.* 8vo. 223 pp. 6s. Routh, Briſtol; Otridge, London.

In the Introduction, this author tells the public in what manner he was induced to apply himſelf to the various ſtudies of chemiſtry, natural philoſophy, and agriculture; then to what he calls the different medical ſciences; and, that ſoon after he commenced the practice of phyſic on himſelf, his ſervants, and the poor people of his neighbourhood.

The Introduction is followed by a conciſe Hiſtory of Animal Magnetiſm, which begins by aſſerting, that Paracelſus was the inventor of the magnetical ſyſtem, towards the beginning of the ſixteenth century; that other learned perſons, namely, Van Helmont, Burgravius, Libavius, Maxwell, Santanelli, &c. adopted it after him; but that the ſyſtem had been abandoned for about a century, before Meſmer attempted to bring it again into notice. His attempts met with great and repeated oppoſition at Vienna and Berlin; but the French ſoil proved more beneficial to the roots of fanaticiſm and impoſition. This author then proceeds to relate that Meſmer, and a Mr. Deſlon, the principal of his pupils, had innumerable and profitable followers; that they pretended to have performed wonderful cures; and, that much was ſaid and written about them and their magnetiſm throughout Europe, until the French government interfered, and animal magnetiſm vaniſhed, after a fair and impartial examination by a committee of able perſons, with the celebrated Dr. Franklin at their head, who declared it a barefaced impoſition, without the leaſt foundation on any true or known principles of nature. This declaration was ſigned at Paris on the 11th of Auguſt, 1784; and a variety of pamphlets, periodical publications, and newſpapers, announced to the world the downfal of animal magnetiſm.

The firſt perſon, in England, who pretended to practiſe animal magnetiſm, was the late Dr. De Mainauduc; and his progreſs is here more particularly related than in any other publication we have ſeen.

We muſt readily acknowledge, that Dr. Winter's thirſt after knowledge muſt have been exceſſively great; otherwiſe he would not have paid a large ſum, and then a long attendance at Dr. De Mainauduc's lectures. We only wiſh that his diſcernment had been equally great; for, ſurely, a ſingle viſit, or at moſt two, might have been ſufficient to diſcloſe a diſguſting ſcene of impoſition and abſurdity, to the eyes of a gentleman who had previouſly ſtudied chemiſtry, natural phi-

philoſophy, agriculture, and the different medical ſciences; eſpecially after what had been done at Paris reſpecting Meſmer.

Thoſe principles, as then given from De Mainauduc, might well be conſidered as the raving effuſions of a diſtempered imagination; and would ſurely have been laughed at by the weakeſt of his followers, had they not been concealed by unconnected ſcientific words, of which the ſtudents of animal magnetiſm did not underſtand the meaning, nor wiſhed to acknowledge their ignorance.

Dr. Winter recites a number of cures, in the following ſections, which form the greateſt part of the contents of the work, under the titles of almoſt every poſſible diſorder; and, at the end of the laſt of thoſe ſections, he ſeriouſly ſays, "*the preceding are a ſmall part of the cures I have effected by medicines, but not even one of them could I perform by animal magnetiſm.*"

Thoſe ſections are followed by others, under the following titles: Advice to thoſe who viſit the Sick; Sympathy and Antipathy defined; Enmity amongſt Vegetables; Effects of Imagination; Nature defined; Hiſtory defined; on the Reſurrection; and, authentic Relations.

After a careful examination of this book, we muſt acknowledge ourſelves unable to form a determinate idea of this author's meaning in offering it to the public. If he meant to expoſe the falſity of De Mainauduc's principles, he labours a great deal too much. If he means to make his own ſkill and ſucceſs as a phyſician known to the world, he can hardly expect to obtain credit; and if he means really to inſtruct, we may venture to ſay, that he has ſtill further miſſed his aim than under either of the other ſuppoſitions.

ART. 24. *An Hiſtorical Sketch of the* important Controverſy *upon Apoplexy, compriſing what appeared in Nos. 34 and 35, of the Medical and Phyſical Journal, and alſo the Correſpondence between the Author, Dr. Girdleſtone, and Mr. Crowfoot, publiſhed in the Ipſwich Paper, with additional Notes and Comments, both critical and explanatory. By R. Langſlow, M. D. &c.* 8vo. 52 pp. 1s. 6d. Cadell and Davies.

ART. 25. *Obſervations on the Opinion of Dr. Langſlow, that Extravaſation is the general Cauſe of Apoplexy, in Letters to a young Surgeon. By William Crowfoot.* 8vo. 46 pp. 1s. Robinſons.

The two articles here announced relate, as the titles abundantly ſhow, to a diſpute between Dr. Langſlow and Mr. Crowfoot an apothecary, on a difference of opinion, as to the nature and proper mode of treating the caſe of a patient they had been called upon to viſit. The patient is ſaid to have had an attack of apoplexy, from which ſhe had been relieved by a third gentleman, Mr. P. (who has wiſely kept out of the diſpute) before the Doctor or Mr. C. had the opportunity of ſeeing her. As the patient was ſtill affected with nauſea and head-ach, Mr. C. who arrived firſt, propoſed giving an emetic; but as Dr. L. was expected ſoon, it was deferred. When he came, after hearing the hiſtory of the caſe, conceiving there might be an effuſion on the brain, which he ſuppoſes generally to exiſt in apoplexy, he preferred applying leeches to giving the emetic. The Doctor's advice

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was of courſe followed, and the patient, who was at the time perhaps in little need of either the one or the other remedy, recovered. In all this there appears nothing to produce contention. The patient, the object of their care, gets well; and it does not appear, that is, Mr. C. does not pretend that, in rejecting the emetic, the Doctor had uſed any harſh expreſſions, or paſſed any cenſure on his conduct. Indeed it is evident that he could not have done ſo, for he did not even know that Mr. C. had ſeen the patient, until after he had given his opinion. Mr. Crowfoot, though in the houſe, avoided ſeeing the Doctor. "He had," he ſays, in his report, "ſubſtantial reaſons for not ſeeing him." Theſe, however, are not explained: but hearing ſuch horrid opinions announced by the Doctor, as that apoplexy was uſually attended with extravaſation or effuſion on the brain, which might be increaſed by the exhibition of an emetic, he popped from his concealment, and forgetting he was in the houſe of a ſick perſon, and before her afflicted and perhaps affrighted relations, forced the Doctor into an altercation on the general ſubject of apoplexy; ſo at leaſt he ſtates it. But let us hear his own account of this ſtrange buſineſs. "He had deſired to be allowed to take his leave," he ſays, p. 4, of the Hiſtorical Sketch, "but the gentleman of the houſe, wiſhing to retain him, gave him an offer, knowing his objections to meeting the Doctor, to retire into another room." Here he heard the Doctor, on returning from viſiting the patient, explain the nature of the caſe. "It may be ſuppoſed," he ſays, "that during this explanation of the patient's ſituation, my imagined concealment," for the Doctor had come into the room to which he had retired, but as they were unknown to each other, he might ſtill be ſuppoſed concealed, "was extremely irkſome to me, and muſt have been borne with great impatience; for I was thus made a witneſs to a converſation in which my conduct was concerned, without the power of making any reply. It became inſupportable, and I announced myſelf with aſſuring the Doctor, I was incapable of performing ſo vile an action as that of a ſpy, and how accidentally, as well as unintentionally on my part, I had thus fallen into his company." P. 6. It will ſeem ſtrange that Mr. C. ſhould entertain ſo violent an antipathy to a gentleman whom he knew not, and to whom he was equally unknown; and more ſo, that ſuch violent expreſſions ſhould be uttered without being heard or noticed by Dr. Langſlow, or any perſon preſent.

From the Doctor's narrative, which follows, we learn that Mr. C. deſired he would inform him when he would ſee the patient again; that he met the Doctor again; and, on a ſecond appointment, waited an hour and a half after the time fixed by the Doctor, who had been prevented keeping to his time by ſome ſudden accident. It was then, for the firſt time, we are told, he ſuggeſted an opinion contrary to the Doctor's, on the cauſe of apoplexy, but without petulance or ill-humour, which he ſeems firſt to have conceived on being told by the family he need not trouble himſelf to pay his patient any further viſits, they not thinking it neceſſary to pay his journeys merely for taking the preſcriptions, which they could ſend for at an eaſier rate. This diſgrace he thought perhaps the Doctor might have prevented. After the narration, Dr. L. proceeds to examine more minutely Mr. C.'s account

account of the caſe, which he treats with ſufficient temper; and, to explain more fully the nature, cauſe, and proper mode of treating apoplexy, and concludes with promiſing further ſtrictures on the opinions of Mr. C. on this ſubject; on which, however, we think, more than ſufficient has already been ſaid.

DIVINITY.

ART. 26. *Sermons on the Parables. By John Farrer, M. A.* 8vo. 8s. Rivingtons. 1801.

Of theſe Sermons, ſome have been preached before the Univerſity of Oxford. The introductory part, or rather the three firſt Sermons, are on parables in general; the reſt are a ſeries of diſcourſes on particular parables. They are written in a plain, manly, argumentative, ſtyle, and may be recommended as an agreeable addition to theological libraries. The Sermon on the grain of muſtard-ſeed gave us much ſatisfaction; and we think the author may ſafely venture on the publication of a ſecond volume.

ART. 27. *Sermons by the Rev. John Wight Wickes, M. A. Domeſtic Chaplain to his Royal Highneſs the Duke of Cumberland.* 8vo. 8s. Rivingtons. 1801.

This volume is compoſed of thirteen Sermons, moſt of which were preached on popular occaſions. They are evidently diſtinguiſhed by a great ſpirit of piety, and the moſt animated loyalty; but the ſtyle is too much inflated, which however it may be tolerated by a hearer, never ſatisfies in the cloſet.

ART. 28. *On the Right of Individual Judgment in Religion. A Sermon, preached at Chewbert, Lancaſhire, June 25, 1800, at the Annual Provincial Meeting of the Miniſters of the Preſbyterian Perſuaſion. By George Walker, F. R. S. and Profeſſor of Theology in the New College, Mancheſter. Publiſhed at the Requeſt of the Congregation.* 8vo. 1s. 6d. Johnſon. 1801.

Liberal and ſober Diſſenters can have no reaſon, in this country at leaſt, to complain that the civil authority is ever guilty of uſurpation or tyranny in matters of religion. To aſſert therefore the right of individual judgment, where there is no oppoſition to ſuch rights, ſeems like beating the air. This preacher however aſſerts the cauſe of himſelf and brethren with a becoming temperance, and his diſcourſe ſhows extenſive reading, and great vigour of intellect.

ART. 29. *A brief View of the Neceſſity and Truth of the Chriſtian Revelation. By Thomas Hartwell Horne.* 12mo. 3s. 6d. Sael.

This little volume, which is entitled to much praiſe, is compoſed of two ſections. The firſt the author acknowledges to be an analyſis, or abridgment, of Dr. Leland, on the advantage and neceſſity of the Chriſtian

Chriſtian Revelation. The ſecond has its matter principally ſelected from the Scriptures. It is in every reſpect creditable to the author, and affords a very uſeful manual for young readers.

ART. 30. *An Anſwer to the Queſtion, Why are you a Churchman?* 12mo. 1s. 6d. Rivingtons. 1802.

This ſenſible pamphlet is addreſſed to the inhabitants of Dedham in Eſſex, by Mr. Thomas Grimwood Taylor, their lecturer. The object of it is to explain that he is a Churchman, not from the chance of birth or prejudices of education, but from principle, and in conſequence of conviction. It is pious without the ſmalleſt tincture of fanaticiſm, and patriotic without affectation. The diſcourſe deſerves general peruſal.

ART. 31. *Village Dialogues, between Farmer Littleworth, and Thomas Newman, Rev. Mr. Lovegood, Parſon Dolittle, and others. By Rowland Hill, A. M.* 12mo. 1s. Rouſſeau. 1801.

Theſe Dialogues are an exact contraſt to thoſe which we recommended in our preceding volume, pp. 319, &c. Mr. Lovegood is made the pattern of all clergymen of Mr. Rowland Hill's perſuaſion, and Mr. Dolittle, and various other names of an opprobrious tendency, are given as the repreſentatives of the regular Clergy in general. Nothing but hardneſs of heart, or mere formality of religion, is ſuppoſed to be produced by the efforts of the latter, while the moſt ſaint-like perfection is aſcribed to the diſciples of the former. Let us not return railing for railing. We could find, among theſe pretended *Evangeliſts*, tales as odious as they can diſcover or invent, concerning the great majority of the beneficed Clergy. But we ſeek them not. The doctrine of the Church is good; and though we differ from Mr. H. and his friends, in the interpretation of ſome particular points, let us be content to aſſert, that we are as anxious as they can be to aſcertain the true ſenſe of Scripture, and of the articles drawn from Scripture; and as zealous to maintain them in their purity. What will be the reſult of theſe unceaſing effects to decry all ſober religion, and to extol enthuſiaſm and pretended gifts, God only knows; but to this iſſue we gladly look; that he, who is allwiſe, will protect the right, and diſcourage the wrong, ſuffering it only to prevail ſo far as to try and exerciſe, which even now it does, thoſe who have a ſacred duty to perform in his ſight. May he have mercy on thoſe who err on either ſide!

LAW.

ART. 32. *Thoughts on the Reſidence of the Clergy, and on the Proviſions of the Statute of the Twenty-firſt Year of Henry VIII. c. 13. By John Sturges, LL. D. Chancellor of the Dioceſe of Wincheſter.* 8vo. 64 pp. 2s. Cadell and Davies. 1802.

The vexatious proſecutions carried on about a twelvemonth paſt, under the ſtatute of 21 Henry VIII. againſt many clergymen, ſome of whom

whom moſt evidently offended only againſt the letter of the act, and that under a particular interpretation, while they amply obeyed the ſpirit of it, called the attention of the legiſlature to the ſubject: and it cannot be neceſſary to inform many readers, that a bill, proceeding from the moſt excellent hands, is now before the Parliament, for the better regulation of this important ſubject. In the mean time, the clergy have been very ſilent on a matter in which they are ſo deeply concerned; and appear entirely prepared to ſubmit, with cheerfulneſs, to whatever regulations the wiſdom of the legiſlature ſhall preſcribe.

Dr. Sturges, a moſt reſpectable clergyman, and rector of a pariſh where he reſides, has undertaken in this tract to ſtate, firſt, the theoretical propriety of univerſal reſidence; 2dly, the exceptions which, in his opinion, ariſe out of particular circumſtances, with the mode in which the future regulations ſhould be made; 3dly, ſome other particulars of the ſame act of Henry VIII. which, though not yet made a ſubject of vexation, appear to be at leaſt as open to it as the rules laid down for reſidence. The general ſubject, however, he has himſelf ſo properly given, that we ſhall ſtate it more completely in his own words.

"By the foregoing obſervations I have endeavoured to ſhew—that the reſidence of the clergy is in itſelf highly expedient and proper to be enforced, but that there are many caſes, in which this rule will admit of exceptions—that theſe caſes ſhould be ſpecified by law as far as they can, but that many of them muſt depend on circumſtances, which cannot be ſo ſpecified, and are proper to be determined only by the *diſcretion* of ſome ſuperior—that the Biſhop or Ordinary is the ſuperior, on whom ſuch diſcretionary power would naturally devolve—that the ſtatute of Henry VIII. enforcing reſidence, is a harſh law, ſevere in its penalties, and unequal in its operation, and leſs applicable to the preſent times than to thoſe in which it was enacted—that the other proviſions of the ſame ſtatute againſt *taking to farm*, and *buying and ſelling*, are carried to an unreaſonable extent, and would interfere (if put rigorouſly in force) with the common rights of clerical owners, in the management of their eccleſiaſtical as well as of their private property, and that it is ill-ſuited to many forms of property in the preſent times—that the whole ſtatute has in a great meaſure become obſolete, and laid long dormant, but that its revival at the preſent time appears to have produced already much inconvenience and hardſhip, and will produce ſtill more, if its operation be continued—and, that it is therefore become a fit, and almoſt neceſſary, ſubject for the interpoſition of the legiſlature, to repeal or to amend it." P. 62.

On ſuch queſtions, we cannot expect a general uniformity of ſentiments; and ſome of the opinions of Dr. Sturges are, accordingly, combated in the pamphlet next mentioned.

ART. 33. *Obſervations on Dr. Sturges's Pamphlet, reſpecting Non-Reſidence of the Clergy, in a Letter to Mr. Baron Maſeres.* 8vo. 63 pp. 1s. 6d. Hatchard. 1802.

This ſpirited tract, in which the author, with the greateſt regard and eſteem for Dr. Sturges, completely differs from him in ſome of his

opinions, is ſaid to be written by a member of a conſiderable college in Oxford; whoſe name, as he withholds it, we do not think ourſelves authorized to mention.

This writer, whoſe zeal we honour, whoſe eloquence we admire, and whoſe feelings in a great meaſure we partake, thinks Dr. Sturges too cold in his arguments on the ſide of reſidence. But the object of Dr. S. was not to enforce the rule, but to ſtate the exceptions. If he has extended theſe rather too far (as we are inclined to think he has) ſtill it is unfair to argue againſt him, as if he wiſhed to remove all reſtraints, and pleaded for the entire abolition of the ſtatute for reſidence. The thing required is an amendment, not an abrogation, of the law; which, as it ſtands, ſubjects a man to penalties for not reſiding in his parſonage-houſe, when there is no parſonage-houſe at all: and expoſes him to the fine for *non-reſidence*, when he actually reſides in the pariſh, and performs all duties of it; if he lives in another houſe than that attached to his ſituation, though it may happen to be his own.

There are caſes alſo, very diſtinct from thoſe mentioned by Dr. Sturges, in which, from accidental and not moral cauſes, the compelling the incumbent to reſide would be an evil rather than a benefit. On this, and many accounts, a diſcretionary power appears to be required, the exact modification of which is certainly a point of great difficulty. With reſpect to the penalty uſually exacted under the ſtatute of Henry VIII. it has been often argued, with great force, that it could not poſſibly have been intended, as it has been uſually interpreted: for when the Act was paſſed, a very ſmall proportion of the benefices in the kingdom amounted to ten pounds a year. To exact therefore, as a fine, nine or ten times the amount of a man's whole revenue, would have offended againſt the legal principle of fines, and implied even an abſurdity. However, without arguing further on the ſubject, either with this writer or Dr. Sturges, let us rely on the wiſdom of the legiſlature, to provide ſuch regulations as may be moſt conducive to the real benefit of Religion. Only ſtopping to obſerve that, as far as our knowledge goes, we have reaſon to believe the prevalence of non-reſidence to be very greatly over-rated; and that the fact is by no means proved, as this writer aſſerts (p. 33) by the actions lately undertaken.

POLITICS.

ART. 34. *The Trial of Republicaniſm: or, a Series of political Papers, proving the injurious and debaſing Conſequences of Republican Government, and Written Conſtitutions. With an introductory Addreſs to the Hon. Thomas Erſkine, Eſq. By Peter Porcupine.* 8vo. 63 pp. 2s. Cobbett and Morgan. 1801.

This pamphlet, in the ſtrong and pointed manner of Peter Porcupine, attacks, with ſucceſs, that of which the author had a long perſonal knowledge and experience, Republican Government. He gives it the form of a trial, and the witneſſes he examines, are his *old friend* Dr. Prieſtley, and Mr. W. Griffiths, a lawyer in America. From the reluctant Doctor he extorts the confeſſion, that he has been perfectly diſappointed in the great expectations he had formed of American liberty,

liberty, particularly the freedom of the preſs. He makes him confeſs alſo, the great progreſs of infidelity, for want of an eſtabliſhed religion. From Mr. Griffiths he obtains ſeveral important confeſſions, drawn from a pamphlet actually publiſhed by him in 1799; with reſpect to the elective franchiſe, the operation of annual elections, the adminiſtration of juſtice, the ability of the judges, the delay of juſtice, and the legiſlative body itſelf. This picture, drawn from the life, and drawn by the examiner from a republican pen, is well-worthy of being carefully contemplated by Engliſhmen. The cloſe of the pamphlet is alſo well-worthy of notice, and does honour to the writer.

"Stick to the *Crown*, though you find it hanging on a buſh," was the precept which a good Engliſhman gave to his ſons, at a time when the Monarchy was threatened with that ſubverſion, which it afterwards experienced, and which was attended with the perpetration of a deed that has fixed an indelible ſtain on the annals of England. Bleſſed be GOD, we are threatened with no ſuch danger at preſent; but a repetition of the precept can never be out of ſeaſon, as long as there are Whigs in exiſtence, and as long as there are men fooliſh enough to liſten to their inſidious harangues. The Crown is the guardian of the nation, but more eſpecially is its guardianſhip neceſſary to thoſe who are deſtitute of rank and of wealth. The King gives the weakeſt and pooreſt of us ſome degree of conſequence; as his ſubjects, we are upon a level with the noble and the rich; in yielding him obedience, veneration and love, neither obſcurity nor penury can repreſs our deſires, or leſſen the pleaſure that we feel in return; he is the fountain of national honour, which, like the ſun, is no reſpecter of perſons, but ſmiles with equal warmth on the palace and the cottage; in his juſtice, his magnanimity, his piety, in the wiſdom of his councils, in the ſplendour of his throne, in the glory of his arms, in all his virtues and in all his honours, we ſhare, not according to rank or to riches, but in proportion to the love that we bear to the land which gave us birth, and which contains the aſhes of our fathers." P. 63.

We ſhall take occaſion, ere long, to notice the collected works of Porcupine, or Cobbett, whoſe progreſs we have watched and deſcribed from the commencement of his authorſhip.

ART. 35. *A Word to the Alarmiſts on the Peace. By a Graduate of the Univerſity of Cambridge.* 8vo. 29 pp. 1s. Flower, Cambridge; Croſby and Co. London. 1802.

Although we agree in the general opinion expreſſed by this writer, that the probable conſequences of a peace with France, in her preſent ſtate, are not ſo dangerous as ſome perſons apprehend, and that they would not have juſtified a longer continuance of the war, there are ſentiments in this little tract to which we are by no means diſpoſed to accede. The very term of *alarmiſts*, in the title-page, is rather ſuſpicious; ſince it has been generally uſed, by writers of a certain deſcription, as a term of reproach for the moſt zealous friends to the conſtitution of our country. Imputations are alſo thrown by this author on the defenders of the Britiſh monarchy, in our opinion undeſervedly; and it is pretty plainly inſinuated, that the late Acts, impoſ-

ing a ſalutary reſtraint on the diſaffected, were hoſtile to the conſtitution. The war is alſo aſſerted to have been a war againſt opinions, which we cannot think a juſt and fair deſcription of it. In other reſpects, we allow to this writer that temper and candour which he denies to us. (p. 25) It is ſome ſatisfaction to reflect, that while ſome violent ſpirits have accuſed us of too much lenity towards the oppoſition writers (becauſe we have given to ſome of them credit for the talents they poſſeſs) thoſe writers themſelves complain of our reſiſtance to their principles, and repreſent us as enemies to "free and manly diſcuſſion." Is it not a fair inference, from theſe miſrepreſentations by the extreme partizans on both ſides, that we have, generally ſpeaking, purſued the even path of our duty?

MISCELLANIES.

ART. 36. *Claims of Literature: the Origin, Motives, and Tranſactions of the Society for the Eſtabliſhment of a Literary Fund.* 8vo. 278 pp. 10s. 6d. Miller. 1802.

The Literary Fund, a Society, the merits of which we have often ſtated and extolled, having reſolved to publiſh collectively the Poems which at different times have been recited at their anniverſaries, thought it proper to prefix an account of the "Inſtitution, Motives, Objects, and Tranſactions" of the Society. The taſk of writing this Introduction, in conſideration of the firſt propoſal of the Fund having originated from him, was delegated to Mr. D. Williams, whoſe conduct in the Society has always been extremely guarded. When we firſt inſpected this Introduction, we began to feel very ſtrongly, that, without detracting from our ſincere regard for the Inſtitution itſelf, it would become an indiſpenſable duty to mark, with the moſt pointed reprehenſion, many of the ſentiments expreſſed or implied in it. Their tendency is ſo hoſtile, not only to the government of the country, but to all government, and even to ſound morality, that we knew not how to account for their being ſuffered to appear in that place. Their great obſcurity, the very *acme* of bad writing, was their chief protection; and as it has ſince been proved, that ſeveral perſons of ſagacity, and very ſound principles, read the Introduction without ſeeing enough of its meaning to condemn it; and that the Society diſclaims every idea of adopting, or being reſponſible, for the opinions here publiſhed, we have determined not to point out thoſe faults, which palpable darkneſs may, it has been found, preſerve from diſcovery.

Of the general Introduction, therefore, we ſhall ſay no more. Let it reſt in the obſcurity of its own turgid nonſenſe. We may hope, that what has happened now will keep the Society in future more upon its guard. The reſt of the volume deſerves, as the former publications of the Society have always deſerved, the unequivocal praiſe of benevolent and excellent deſign. The Introduction to the Poems, which is ſigned by Mr. Boſcawen, ſtates the real merits of the Literary Fund in clear and modeſt language, adducing for proof a few very ſtriking facts. Of the Poems, the larger part have appeared before; thoſe that are added,

added, well maintain the character of the collection, and abound with the moſt benevolent thoughts, expreſſed in poetical language. The following paſſage, in a Poem written and recited by Mr. Birch, in 1801, was peruſed by us with particular pleaſure.

" While the poor peaſant could his meal ſupply
The rough hewn ſon of thoughtleſs induſtry,
Who little aſk'd—his ſturdy arm was ſure
With ſpade or flail, that little to procure:
Pale drooping Science, with precarious toil,
Could ſcarce provide her with her midnight oil;
Whoſe heart refin'd that ſwell'd with many a ſigh,
Or ere it could conſent to beg, muſt die.
Unſought, ſhe never could her need proclaim,
Conceal'd, 'twas agony! but known, 'twas ſhame!
At length this wretchedneſs attention drew;
The glorious privilege was left for you!"

We ſhall ever continue firm friends to the Society for eſtabliſhing a Literary Fund, while they continue to diſtribute their benevolence in the ſame wiſe manner they have hitherto obſerved. We will augur nothing elſe. There are, we know, ſome watchful individuals, who will be careful to prevent its perverſion, and keep it in the ſteady path of virtuous and judicious bounty.

ART. 37. *A Pocket Encyclopedia, or Library of general Knowledge; being a Dictionary of Arts, Sciences, and Polite Literature. Compiled from the beſt Authorities, by Edward-Auguſtus Kendal. In Six Volumes.* 12mo. 1l. 1s. Peacock. 1802.

We have had more than one occaſion to make very favourable mention of the compiler of theſe volumes, in the courſe of our literary labours, and he certainly continues to deſerve our commendation for much taſte, ability, and diligence.

This publication will be found to exhibit a very deſirable epitome of general knowledge, and will be particularly uſeful to young readers. The ſelection appears to be made with great ſkill and acuteneſs; and little of very material importance in any department of the ſciences is omitted. It has alſo the advantage of being printed in a remarkably clear and elegant type.

The article COIN may be referred to as a favourable ſpecimen of the author's ability in compilation.

ART. 38. *Memoirs of the Life of Froiſſart, with an Eſſay on his Works, and a Criticiſm on his Hiſtory, tranſlated from the French of M. de la Curne de St. Palaze. By Thomas Johnes, Eſq. M.P.* 12mo. 3s. 6d. White. 1801.

The intention of Mr. Johnes to favour the public with a tranſlation of the whole of Froiſſart, has long been known, and has excited general curioſity. This may be conſidered, we preſume, as the harbinger of that work, and will be of courſe acceptable; as what relates to the life and character of Froiſſart is not generally known. We have

no

no tranſlation of Froiſſart in our language, but a very imperfect one by Sir John Bourchier, Lord Berners, we therefore eagerly expect that which Mr. Johnes has promiſed, and which we underſtand to be in conſiderable forwardneſs.

ART. 39. *The moſt remarkable Year in the Life of Auguſtus Von Kotzebue, containing an Account of his Exile into Siberia, and of the other extraordinary Events which happened to him in Ruſſia. Written by Himſelf. Tranſlated from the German by the Rev. Benjamin Beresford, Engliſh Lecturer to the Queen of Pruſſia. In Three Volumes.* 12mo. 15s. Philips. 1802.

This well known writer had, it ſeems, incurred the jealous ſuſpicions of the late Emperor Paul; and although he had obtained paſſports with the uſual formalities, allowing him to ſpend a few months in Ruſſia, the very moment of his entering the Ruſſian territories, he was ſeized, ſeparated from his wife and children, and hurried to Siberia. He had not, however, long remained in theſe parts, before the ſame caprice, which marked in every inſtance the character of Paul, ſent for him to Peterſburg, employed him in his ſervice, and loaded him with favours.

The two firſt volumes, deſcribing the author's arreſt, captivity, and return, are written with peculiar vivacity, and excite the warmeſt intereſt. The third volume, which is wholly occupied with a deſcription of the palace, or rather fort, which the Emperor conſtructed for his own reſidence, and ſome criticiſms on the work of a rival author, is of no great value, and ſeems added to the other two to ſwell the publication to three volumes. Among other facts diſcloſed in this work is the remarkable one of the Emperor's writing the challenge to the ſovereigns of Europe, which excited the aſtoniſhment and laughter of the world. He employed Kotzebue to tranſlate it into German, and preſented him with a ſnuff-box of conſiderable value. This well-told tale will excite conſiderable warmth of intereſt in the Engliſh reader; as well from the narrative itſelf, as from the pleaſing conſideration, that Britons can never be expoſed to ſuch tyranny and wantonneſs of oppreſſion.

ART. 40. *A Relation of ſeveral Circumſtances which occurred in the Province of Lower Normandy during the Revolution, and under the Governments of Robeſpierre and the Directors, commencing in the Year* 1789, *down to the Year* 1800, *with a Detail of the Confinement and Sufferings of the Author: together with an Account of the Manners and Rural Cuſtoms of the Inhabitants of that Part of the Country called the Bocage, in Lower Normandy; with the Treatment of their Cattle, Nature of Soil, Cultivation and Harveſting of their Crops, domeſtic Management, &c.* 8vo. 7s. Hatchard. 1802.

This is another monument of the cruelties and perſecutions, which in a peculiar manner marked the progreſs of the French Revolution. The author was induced by a lucrative offer from the Prince of Monaco, to leave this country to ſuperintend that nobleman's eſtate at Torigny. After a ſhort period, he had the mortification of ſeeing his employer's property

property infamouſly violated, and himſelf expoſed to much perſonal danger, the loſs of his property, and a long and ſevere impriſonment. He was unable to obtain his liberty, till Bonaparte ſucceeded to the ſupreme power; but he had then no compenſation for his loſſes and ſufferings. This narrative appears to be publiſhed with the hope of obtaining ſome indemnification, and it is written with ſo much ſimplicity and intereſt, that we truſt it will not fail to produce the deſired effect.

The agricultural obſervations which are ſubjoined, ſhow the writer to have been well qualified for the office which he undertook, under the unfortunate Prince of Monaco; and we ſhall be glad to hear that this publication may have recommended him to a ſimilar, if not a better, office.

ART. 41. *Cary's new Itinerary; or, an accurate Delineation of the Great Roads, both direct and croſs, throughout England and Wales, with many of the principal Roads in Scotland. From an actual Admeaſurement, made by Command of his Majeſty's Poſt-Maſter-General, for official Purpoſes, under the Direction and Inſpection of Thomas Haſker, Eſq. Surveyor and Superintendent of the Mail Coaches. By John Cary, Surveyor of the Roads to the General Poſt-Office. To which are added, at the End of each Route, the Names of thoſe Inns which ſupply Poſt-Horſes and Carriages; accompanied with a moſt extenſive Selection of Noblemen and Gentlemens' Seats; a Liſt of the Packet-Boats, and their Time of Sailing, copious Indexes, &c. Second Edition, with Improvements.* 12mo. 868 pp. 9s. With Two Maps having the Outlines coloured. Cary, 181, Strand. 1802.

The public is an excellent patron, where its wants or wiſhes are properly conſulted; and Mr. Cary appears to have experienced it in the rapid diſperſion of the preſent work, which appeared in 1801. Great diligence has manifeſtly been employed, to render this ſecond edition ſtill more worthy of that patronage. By an actual admeaſurement of one thouſand more miles than in the former edition, by the addition of a return route to all the extenſive journies, by marking the towns which have Poſt-Offices, by a new Map of Croſs-Roads, an improvement of the Index, and a reviſion of the enumeration of the ſeats of the nobility and gentry, &c. the whole making an actual addition of near 100 pages; beſides ſuch a management of the letter-preſs, as makes every page contain more matter than before. On theſe accounts we could not heſitate to announce a work, from which ſo many of our readers may derive much uſeful information.

ART. 42. *Melancholy as it proceeds from the Diſpoſition and Habit, the Paſſion of Love, and the Influence of Religion; drawn chiefly from the celebrated Work, intitled Burton's Anatomy of Melancholy; and in which the Kinds, Cauſes, Conſequences, and Cures of this Engliſh Malady are traced from within its inmoſt Centre, to its outmoſt Skin.* 12mo. 5s. 6d. Vernor and Hood. 1801.

This book, as being compiled with a good moral intention, is certainly entitled to praiſe. Its object is to ſhow the youth of both ſexes, that the intemperate purſuit of pleaſure weakens the functions of the body,

body, and ultimately corrupts and impairs the intellectual ſyſtem. That perfect ſerenity of mind can only be obtained and preſerved, by the practice of virtue, and the duties of religion. As the original work from which this is avowedly compiled is very ſcarce, and though republiſhed in two octavo volumes, is of conſiderable price, this will be acceptable to thoſe who may not be able to procure either of the former.

ART. 43. *The Manuſcripts of Virtudeo, publiſhed for the Amuſement and Improvement of young Perſons; to which are ſubjoined, Thoughts on Education, addreſſed to Parents. By Eliza Andrews, Author of various Books for the Improvement of the Young.* 116 pp. 8vo. Writing-Paper. 3s. Hatchard. 1801.

Too much cannot eaſily be ſaid of the laudable intention of this book, to promote virtuous and religious education. The vehicle for theſe good inſtructions is not perhaps ſo happily imagined. "Virtudeo was gifted," the beginning of the book informs us, "by his godfather, an ancient and virtuous man, who poſſeſſed great chemical and mechanical knowledge, with the power, not only of ſuſpending animation for any given time, but with the ſtill more ſurpriſing art of conveying ſpeech and underſtanding to inanimate bodies of every deſcription." It is quite unneceſſary to have recourſe to ſo extravagant a fiction, to introduce the ſcraps of morality here taught. The firſt power of Virtudeo is evidently too mighty an engine for the purpoſes required; and the ſecond produces nothing but a kind of fables, in which the ſpeakers are leſs probable, and conſequently leſs intereſting, than in the eſtabliſhed Æſopian fable. The remarks on Education ſubjoined are, in general, very reaſonable. But all the world writes on education!

ART. 44. *Letters from Eliza to Yorick. Tranſmitted from a Gentleman in Bombay, and now firſt publiſhed.* 12mo. 3s. Ginger. 1802.

We feel very certain, that many of theſe Letters, at leaſt, have been publiſhed before; but whether they have, or not, is of little conſequence, as we believe the public curioſity has long ceaſed to intereſt itſelf about Eliza and Yorick.

ART. 45. *The new Farmer's Calendar; or Monthly Remembrancer, for all Kinds of Country Buſineſs: comprehending all the material Improvements in the new Huſbandry, with the Management of live Stock; inſcribed to the Farmers of Great Britain. By a Farmer and Breeder.* 8vo. 616 pp. Symonds, &c. 1800.

Inſtead of *a* farmer and breeder, ſuch a book as this ſhould be made up (we think) by a collection of farmers and breeders from every part of the kingdom; that the variety of ſoils, ſituations, aſpects, and a countleſs number of other circumſtances, may be accurately known, and diſtinctly conſidered by the writers. In general, this book is a panegyric upon the new huſbandry and its patrons, and a philippic againſt the old.

old. On the ſubjects of *warping*, and of *paring* and *burning*, this author muſt be conſulted with much caution; as well as his oracle, Mr. A. Young, whoſe *experience* is ſtyled (we believe very truly) *unequalled*. P. 219. If this farmer had poſſeſſed a more general knowledge of the ſoils of England, he would *not* have been "convinced, that all the farming buſineſs of the iſland might be performed, with equal advantage, by oxen as by horſes." P. 566. Many good hints, however, may be picked up from this Calendar. On one circumſtance in it, we ſhall animadvert ſomewhat ſtrongly. In this, as in many modern agricultural books, we find ſeveral ſpecimens of vulgar jocularity in alluding to religious ſubjects. As if the diſcovery, or ſuppoſed diſcovery, of improvements in tilling the ground, conferred a licence to be profane; as if the new huſbandry, like the new philoſophy, ſuperſeded all neceſſity for the divine bleſſing; as if *huſbandmen* had not continual occaſion to ſee and acknowledge the hand of God, in every ſucceſſion of the ſeaſons, and every variation of the weather: "THOU viſiteſt the earth, and bleſſeſt it; THOU makeſt it very plenteous: the eyes of all wait upon THEE; and THOU giveſt them their meat in due ſeaſon: THOU openeſt thine hand; and ſatisfieſt the deſire of every living thing."

ART. 46. *Contemplations on the Ocean, Harveſt, Sickneſs, and the laſt Judgment. By Richard Pearſall.* 12mo. 3s. 6d. Hurſt. 1801.

This volume exhibits the contents of a ſeries of letters to a friend, on the ſubjects enumerated in the title-page. They are written evidently in a ſtrain of piety, and will doubtleſs be favourably received by thoſe of the author's brethren, for whoſe more immediate uſe and peruſal they are obviouſly intended.

ART. 47. *Lexicographia Neologica Gallica. The Neological French Dictionary; containing Words of new Creation; not to be found in any French and Engliſh Vocabulary hitherto publiſhed; including thoſe added to the Language by the Revolution and the Republic, which by a Decree of the National Convention in* 1795, *now form the Supplement to the Fifth Edition of the French Academy's Dictionary, printed at Paris in* 1798; *with the new Syſtem of Weights, Meaſures, and Coins. The Whole forming a Remembrancer of the French Revolution, as compriſing a ſhort Hiſtory of it, and a View of the Republic, with Anecdotes, &c. By William Dupré.* 8vo. 311 pp. 7s. 6d. Philips, &c. 1801.

The rage for coining new words, which has prevailed in France ſince the commencement of the Revolution in 1789, has made a Dictionary of this kind extremely neceſſary. Mr. Dupré ſeems to have employed abundant diligence in the Dictionary here announced, which he has conſtructed from a great variety of books and temporary publications; illuſtrating the uſe of the new words by citations from thoſe ſources in the French language, ſubjoining a tranſlation to each. The author appears to us to have avoided party violence of all kinds with ſufficient care, and to have contented himſelf with an explanation of words, without much or eager diſcuſſion of doctrines or principles.

ciples. He dedicates his book to two gentlemen of his own name, which, though apparently foreign, is borne by a member of the Imperial Parliament of Great Britain.

Since this work was examined by us, a compilation of a ſimilar kind, bearing the name of Mercier, has been imported from France, in two volumes, octavo. But Mercier excludes many of the *revolutionary* words; conſidering the nation as *non compos* when they were invented.

ART. 48. *The Chriſtian's Elegant Repoſitory, containing Evangelical Philoſophy, Biographical Sketches, Letters, Eſſays, and Reflections, the Spiritual Bee, and Flowers of Sacred Poeſy; embelliſhed with Six beautiful Engravings.* 12mo. 5s. Button. 1801.

Theſe pieces were written by ſeveral calling themſelves *miniſters*, and intended originally for a monthly publication; but as this was found impracticable, the proprietors have ſeparated the temporary matter, and preſented the remainder to the *religious* public. Such being the tenor of the Advertiſement to the work, its ſpirit and tendency may be eaſily imagined.

ART. 49. *Locorum communium delectus poeticus, ex optimorum poetarum operibus excerptus et in Alphabeticum ordinem digeſtus a Johanne F. O. Doudouit. Parochiæ vulgo Lourmais, in minore Britannia, Vicario. In uſum Juventutis Artium ingenuarum ſtudioſæ.* 12mo. 1800.

This learned emigrant does not probably know that we have a Synopſis Communium locorum, a very common book in England, in which the chief claſſical paſſages are digeſted. It is not, however, alphabetically arranged; and his book, as having a new form, may poſſibly be thought by many a deſirable acquiſition. Farnaby's Theſaurus Poeticus is a good foundation for ſuch a work.

ART. 50. *A Series of Geographical Queſtions, for the Uſe of young Perſons.* Small 8vo. 55 pp. 1s. Johnſon. 1800.

We have ſeen geographical books in the form of queſtions and anſwers, but we do not recollect to have met with one conſiſting of queſtions alone; and we cannot perceive the great utility of ſuch a work, it being very eaſy for the teacher to frame proper queſtions from any uſeful treatiſe upon geography. The Queſtions in this publication appear ſufficiently comprehenſive, and ſufficiently minute. The author ſtates, in his Advertiſment, that they are particularly adapted to a ſmall treatiſe, entitled "*A new Introduction to Geography, in a Series of Leſſons for Youth;*" but he admits there are ſeveral *very material deficiences* in that treatiſe. We think, therefore, he would have done more ſervice to this branch of education, by ſubjoining to his Queſtions their proper Anſwers.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 51. *Herbier moral*, ou *Recueil de fables nouvelles et autres poéſies fugitives ; ſuivies de Romances d'éducation. Par Madame* de Genlis. 1 Vol. in 8vo. from the preſs of Crapelet. Pr. 3 fr. 75 c. Paris.

Of theſe Fables, the author herſelf ſpeaks as follows: " Je connois toute la médiocrité des fables que j'offre aujourd'hui à la jeuneſſe, mais ce n'eſt qu'un eſſai, et l'idée de vivifier, pour ainſi dire, la botanique, en la préſentant en apologues, pourroit, entre des mains plus habiles, former un énorme recueil auſſi inſtructif qu'original et agréable : en général, il me ſemble que, depuis La Fontaine, on n'a pas aſſez profité, pour ce genre, des connoiſſances ſi répandues en hiſtoire-naturelle et en botanique. Que d'animaux nouvellement connus! La giraffe, les gerboiſes, les ſarigues, le pécari, &c. qui, par la ſingularité de leur conformation, et par leurs mœurs, fourniroient d'excellens ſujets de fables! Et quelle multitude de plantes extraordinaires n'a-t-on pas découvertes dans ce ſiècle! . . . . . .

. . . . . .

" Les plantes ont pluſieurs caractères diſtinctifs, outre ceux qui réſultent de leurs propriétés. Leur genre d'utilité ou de beauté, leur aſpect, leur port, les lieux où elles paroiſſent ſe plaire, les fictions conſacrées par la poéſie, les vertus dont elles ſont les ſymboles, leur ont fait attribuer une multitude de qualités emblématiques, dont il n'eſt pas permis de les dépouiller. Par exemple, il ſeroit abſurde de faire parler avec arrogance *l'humble violette*, de donner le caractère de l'effronterie et de l'audace à la craintive et chaſte ſenſitive. Le cèdre majeſtueux ne doit pas avoir le langage du champêtre et ſimple noiſettier, &c.

" J'ai tâché, dans cet eſſai, de faire parler mes plantes conformément à leur nature réelle ou *poétique*, et j'ai voulu ſurtout que chaque fable eût un réſultat véritablement moral ; tout le reſte ne tient qu'aux talens, et je l'abandonne volontiers à la critique."

To give our readers an idea of this author's manner, we ſhall here preſent them with one of her Fables.

" L'OISEAU, LE PRUNIER, ET L'AMANDIER.

Un jeune oiſeau, perché ſur un prunier,
Vit tout à coup un amandier.
Le bel arbre! dit-il, et quel charmant feuillage!
Allons goûter ſes fruits ; je gage
Qu'ils ſont mûrs et délicieux.
A ces mots, fendant l'air d'un vol impétueux,
L'oiſeau bientôt, ainſi qu'il le déſire,
Se trouve tranſporté ſur l'arbre qu'il admire :
Lors aux amandes s'attachant,

Il veut les entamer, mais inutilement :
Et de ſon bec en vain il épuiſe la force.
Ce fruit, dit-il, eſt dur, amer et dégoûtant.
Ne nous étonnons point de ſon raiſonnement,
Il ne jugeoit que ſur l'écorce."

Of theſe Fables, we ſhall only obſerve, that we regret the number is ſo ſmall. The ſixteen *Romances*, and the fugitive poetical pieces, likewiſe deſerve commendation. *Eſpr. d. Journ.*

ART. 52. *Nouveaux Elémens de Phyſiologie; par* Ant. Richerand, *chirurgien en chef adjoint de l'hoſpice du Nord, profeſſeur d'anatomie, &c.* 1 Vol. in 8vo. of more than 700 pp. Pr. 7 fr. 50 cent. Paris.

In this valuable and accurate work, Mr. *R.* has introduced all the information we owe to human and comparative Anatomy, to Phyſics, Mechanics, and modern Chemiſtry, in reſpect to the uſe of the parts which compoſe our œconomy, and the mechaniſm of their functions. Every thing is ſufficiently inveſtigated in it, and many articles are treated in a new and intereſting manner. *Ibid.*

ART. 53. *Anatomie générale appliquée à la phyſiologie et à la médecine; par* Xav. Bichat, *médecin du grand hoſpice d'humanité de Paris, profeſſeur d'anatomie et de phyſiologie;* 4 Voll. in 8vo. of 1632 pp. Pr. 22 fr. Paris.

The ſcience of anatomy required a complete and well-digeſted treatiſe on the different ſyſtems which compoſe the animal œconomy. Rich in the deſcriptions of ſucceſſive ages, gradually improved by the diſcoveries of *Albinus*, of *Winſlow*, of *Scarpa*, of *Morgagni*, of *Vicq d'Azyr*, of *Sabatier*, of *Hunter*, it preſented an immenſe collection of materials, the dryneſs of which often proved an inſurmountable barrier in the way of the young phyſician. It was neceſſary to diſengage the ſcience of animal organization from the difficulties which obſtructed the approach to it.

Anatomy had thrown great light on ſurgery. The poſition, the ſize, the figure, the direction, and above all the relations of the different parts, had been accurately aſcertained, and the exact graphical knowledge of the human body was a faithful guide to the inſtrument of the ſurgeon.

Medicine, however, had been leſs favoured; for if we except the treatiſes of *Bordeu* on the glands, that of *Reil* on the nerves, and that of the preſent author on the membranes, every thing remained to be done for medical anatomy. In effect, the knowledge of the relations between the organs is of one kind for the ſurgeon, and of another for the phyſician; to the latter, the ſcience of anatomy conſiſts in the knowledge of the internal ſtructure of the parts, of their properties, of the ſympathies of which they are the ſeat, and of the relations between ſome of the interior viſcera. Such is the aggregate of the notions which he ought to have, if he wiſhes to prevent and know certain derangements, to eſtimate their effects, and to remedy the numerous alterations which are the inevitable conſequences of them.

It

It was therefore neceſſary to create a medical anatomy, which could only be accompliſhed by making new experiments, by calling in the aid of modern chemiſtry, and continuing the labours of *Hewſon*, *Maſcagni*, &c. The materials which were diſperſed without order were to be arranged, and the phænomena collected by obſervation, but which had not been properly examined, duly claſſed.

Such is the object which Mr. *B.* had propoſed to himſelf; and which he has, in our judgment, completely attained. *Ibid.*

GERMANY.

ART. 54. BACON TEL QU'IL EST. *Ou denonciation d'une Traduction Françoiſe des œuvres de ce Philoſophe, publiée a Dijon par* M. Ant. la Salle. *Par* J. A. de Luc. *Lecteur de ſa Maj. la Reine de la Grande Bretagne, &c. &c. &c.* 8vo. 126 pp. Berlin.

In our ſeventeenth volume, p. 335, we announced the commencement of M. de Salle's tranſlation of Bacon's works, from the report of a French journal. We were not then aware of a fact, which the vigilance and uſeful zeal of Mr. De Luc has here completely developed; namely, that the whole production is a ſtudied *falſification* of the expreſſions and opinions of Lord Bacon, ſo as to make him, in direct contradiction to his real ſentiments, the ſupporter of democracy, and all the extravagancies of illuminiſm. The manner in which Mr. De Luc has detected and expoſed this ſhamefully diſhoneſt tranſlation is moſt honourable to him; and ought completely to cruſh the publication againſt which his tract is directed. On the continent, therefore, this remonſtrance of Mr. De Luc is of the higheſt importance; here, where De Salle's miſrepreſentation is little likely to ſuperſede the writings of Bacon himſelf, it is ſufficient to ſay generally, that ſuch a detection has been publiſhed.

ART. 55. *Voyage par une partie de la Pruſſe, par* Louis de Baczko; two volumes in 8vo. of 240 pp. each: pr. 1 Rixd. 16 gr. Hamburg and Altona.

We have here the joint labours of two authors, who had different views in their travels. The firſt is Mr. *Nanke*, an amateur of Natural Hiſtory, particularly of entomology, who went on foot through a part of Pruſſia. Mr. *Baczko* gives in the firſt volume the obſervations of his friend, as far as they regard Natural Hiſtory, unaltered; but the ſtatiſtical notices, and whatever relates to the hiſtory of Pruſſia, has been reviſed and corrected by him, with the conſent of Mr. *Nanke*. The ſecond volume contains an account of the journey of Mr. *Baczko* from Königſberg to Thorn, in which he was accompanied by Mr. *Alert*, an architect, who lent him his eyes, Mr. *B.* himſelf having been blind for ſeveral years.

Theſe two volumes preſent notices, not leſs intereſting than inſtructive, on the Natural Hiſtory, the Geography, and Statiſtics of Pruſſia.

Mr. *Nanke* had obtained leave to proceed along the coaſts of the Baltic, where he expected to collect a great number of petrifactions.

This

This permiſſion is rarely granted, becauſe the amber (le *ſuccin*) which is found there, makes a part of the revenues of the crown. Mr. *Nanke* deſcribes the objects of Natural Hiſtory which he found on his route, and to the end of the firſt volume is ſubjoined a catalogue of Pruſſian Butterflies, forming eighteen pages, with their deſcriptions. The ſturgeon-fiſhery at Pillau, likewiſe on account of the king, produces about 650 yearly, which are chiefly taken in the port of Pillau itſelf. We have here an account of it, as alſo of the preparation of the eggs of that fiſh, known under the name of *Caviar*.

From Pillau Mr. *N.* went to Memel, a town with a conſiderable and commodious port, which may receive veſſels of about 300 tons, and contain likewiſe about 300. The commerce of this place was formerly very conſiderable.

In the *Voyage* of Mr. *Baczko*, we are preſented, among other intereſting particulars, with an account of the towns of Braunſberg and Elbing, with the hiſtory of the commerce of the latter. The great canal of Marienburg is likewiſe circumſtantially deſcribed in it. The territory of the laſt place paſſes for this moſt fertile of all Pruſſia. It contains about 6000 *arpens* of land, ſecured by dikes from the inundations of the Viſtula and of the Nogat. Mr. *B.* has added ſome curious information on the Mennonites of Weſtern-Pruſſia, and terminates his work with the hiſtory of the town of Thorn.

ART. 56. W. A. Lampadius *Handbuch zur chemiſchen Analyſe der Mineralkörper.—Introduction to the chemical analyſis of mineral bodies, by* W. A. Lampadius; large 8vo. with a plate. Freyberg.

The author, Profeſſor in the School of Mines at Freyberg, publiſhes here the plan which he has followed for ſix years, in his courſes of mineralogical analyſis. He has divided the work into three ſections, which contain every thing relating to the analyſis of foſſils. Experience has furniſhed him with a great number of new proceſſes, calculated to abridge the different operations, which render this work equally intereſting to the chemiſt, the mineralogiſt, and to thoſe who are employed to ſuperintend the working of mines.

ART. 57. A. G. Roth *Tentamen Floræ Germanicæ, Tomus III. continens ſynonyma et adverſaria ad illuſtrationem Floræ Germanicæ. Pars I.* 382 pp. in 8vo. Leipzig.

Mr. *R.* had publiſhed, in 1788, the firſt volume of this deſcription of plants, growing ſpontaneouſly in Germany. The ſecond volume appeared ſucceſſively, in two parts, in 1789–1793, and both the volumes preſented a great number of augmentations, rectifications, and deſcriptions of the plants of the twenty-three firſt claſſes of the ſyſtem of *Linnéus*.

The firſt part of this third volume contains the ſynonymy and deſcriptions of the plants of the twenty-fourth claſs, with ſome exceptions, however, which will be found in the ſecond *livraiſon*.

BLAGDON DISPUTE.—A maſs of tracts has again accumulated, on the ſubject of this virulent, and apparently endleſs altercation! The neceſſity of peruſing other productions of more intereſt, and much higher value, has prevented us at preſent from attending to them; though in one, at leaſt, we ſee our own conduct called in queſtion. We are doubtful alſo whether we have yet collected the whole, which we ſhould wiſh to do, before we ſum up the account again.

In the mean time, we muſt proteſt againſt the abſurd conſequence given by ſome writers to this Conteſt. In its origin, it was only a diſpute between private individuals, whether an obſcure man ſhould have been removed, or not, from the care of a ſmall ſchool. The violent paſſions of one or two perſons concerned, have given it all the reſt of its importance. An editor of a paper (and we believe a well-deſigning editor) aſſigns it as a reaſon for not promoting the ſale of the Britiſh Critic, as he had done, that we had taken part *againſt the Church* in this diſpute. But how, in the name of common ſenſe, can this be ſaid?—If we were not ſteady friends *to the Church*, we ſhould be abſurd, as well as inconſiſtent. The Church, in fact, is no more implicated in it than the Empire of China. But, if it were, our part would be perfectly decided. If it be aſked, whether a Methodiſt ſhould in any caſe be entruſted with the care of a village ſchool? We anſwer, certainly not. If it be proved to us, which has not been attempted, that Mrs. More (whoſe name has been ſo much uſed in this buſineſs, while ſhe has been totally ſilent) is a Methodiſt, we defend her no longer. The plain hiſtory of our part in the diſpute is this. From a knowledge of *Mrs. More*, gained chiefly from her writings, we thought, and ſtill think, very highly of her. From a knowledge of *her aſſailant*, drawn *only* from his writings, we thought, and cannot but think, otherwiſe of him. Such are the prejudices, if they can deſerve the name, which have operated upon our minds, and will probably continue to operate, to the end of the diſpute, if ever it ſhould end. But, at all events, we have ſurely as good a right to chooſe our ſide, according to our notions of the merits, as they who are ſo violent in trying to deſtroy a well-earned reputation.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We can aſſure *L. M. D.* in the moſt poſitive manner, that *no change whatever* has been made in what he calls the management of our Review, from its commencement to this time.

Whether

Whether falſe information, or erroneous obſervation, occaſioned his remark we know not, but it is directly contrary to fact. In the hands of thoſe who firſt began the work it ſtill remains, nor is it poſſible that ſuch a change ſhould happen as he conceives.

An anonymous Correſpondent, who miſtakes our work for a Magazine, informs us, that the Poem of *Mr. Champion*, "In the perſon of a lady of whom he was enamoured," is really in Dodſley's collection, vol. iv. We accordingly find it at p. 83. In a haſty ſearch, the want of the correſponding title had miſled us; eſpecially as it is there put as an anſwer to a Poem by Hammond.

We can aſſure *Dr. M.* that no kind of forgetfulneſs has occaſioned the delay of which he complains; but only the neceſſity of inſerting other matter. We ſhall never be inattentive to him.

LITERARY INTELLIGENCE.

We underſtand that *Mr. Pearſon* is preparing a ſecond Letter to *Mr. Overton*, intended to contain "Remarks on the Controverſy ſubſiſting, or ſuppoſed to ſubſiſt, between the *Arminian* and *Calviniſtic* Miniſters of the Church of England."

We learn alſo, with pleaſure, that an edition of *Spenſer's Works* has been undertaken by *Mr. Todd*, whoſe edition of Milton we lately noticed, with merited commendation.

A Commentary on the Book of *Revelations*, by *Mr. E. W. Whitaker*, with hiſtorical proofs of accompliſhment, is in great forwardneſs at the preſs.

Mr. Koenig, who is well known as aſſiſtant librarian to Sir Joſeph Banks, intends to publiſh, in the courſe of next month, a tranſlation of ſome very intereſting tracts in Botany.

The printing of Shakſpeare ſtill flouriſhes. *Mr. Stevens's* poſthumous edition is nearly finiſhed; *Mr. Malone's* new edition, greatly augmented, is about to commence; and two or three ſmaller and cheaper editions are in the preſs: and they will all find purchaſers.

ERRATA.

In our laſt, p. 188, ſtanza iv. l. 3, for *there* r. *thou*.
Ibid, ſtanza v. l. 1, for *then* r. *thou*.